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Etymologies from the Taittiriya Brahmana

Mugdha Gadgil

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PREFACE

It is indeed a matter of great pleasure and pride for Kavikulaguru Kalidas Sanskrit University, Ramtek to have this rarest opportunity of hosting the 50th session of All India Oriental Conference at Nagpur. This AIOC-50th session at Nagpur will be forever remembered by all as the year 2019 also happens to be the year of Centenary Celebration of AIOC. The premier objective with which the great scholars of yester years had contemplated and established this national academic event called All India Oriental Conference has been achieved through these years with scores of young scholars contributing significantly to the treasure house of knowledge through their valuable research work.

The research of yore and of the present should be properly recorded so as to make it easily available to all lovers of knowledge and wisdom in the years to come. With this objective, we have contemplated to commemorate the 100th year of this grand event of 50th session of AIOC by way of publishing 100 monographs on different subjects in four languages viz., Sanskrit, Hindi, Marathi and English. It is no doubt a herculean task but still worth of it, for the reason that these 100 monographs will inspire many young scholars to take upon a fresh study and research of the oriental subjects with more vigour and zeal.

The AIOC Centenary Publication Series includes wide variety of subjects like Literature, Language, Veda, Indian Philosophy, Sanskrit Grammar, Law, Children Literature, Yoga, Astronomy and Astrology, Ayurveda, Pali, Prakrit, Jain, Buddhism, Education, Library Science, Poetics, Aesthetics, and Indology. It also includes reprint of some rare texts of academic importance which have gone out of print are not easily available. We wish to mark this centenary celebrations with this series that connects the glory of the past and aspirations of future. I place on record my sincere gratitude to all the authors of these monographs who have kindly contributed to the richness of this

series.

I am confident that the books published in these series will definitely inspire the lovers of Oriental Learning in general and of Sanskrit Language and Literature in particular.

On this occasion, we have published a memorable book of all the speeches of Section-Presidents of all previous sessions of AIOC. It is indeed a very capacious addition to any collection. I with all respect thank two eminent scholars of our times - Prof. Gautam Patel, President and Prof. Saroja Bhate, General Secretary, the torch bearers of AIOC who have not only encouraged us in this venture but also made all efforts to provide these valuable historical speeches for us. I thank all executive members of AIOC and my colleagues of the varsity for making this event a grand success.

My words fall short in describing the painstaking efforts and scholarly commitment of my esteemed colleague Prof. Madhusudan Penna, local secretary of this session in bringing out this series.

I also take this opportunity to profusely thank Shri. Subhash Jain and Shri Dipak Jain, the proprietors of New Bharatiya Book Corporation, New Delhi for their enthusiastic approach and timely work with all precision and grace.

Let us all sanctify ourselves in the eternal flow of wisdom by reading these books and recommending these to others also!

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Ramtek
10th January 2020

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Vice Chancellor, KKSU

Kavikulaguru Kalidas Sanskrit University
All India Oriental Conference

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main book starts

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Acknowledgment

In the beginning, it would be appropriate to show my gratitude towards the scholars and institutes for their valuable advice and cooperation in this publication.

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I am thankful to my teacher Prof. G.U. Thite who evaluated my work and offered some helpful suggestions.

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Mugdha Gadgil.

Abbreviations

Aitareya Brāhmaṇa – A.Br

Bhaṭṭa-bhāskara's commentary on Taittirīya Brāhmaṇa - भ.

Br. - ब्राह्मण-texts

Sāyaṇa's commentary on Taittirīya Brāhmaṇa सा.

Śatapatha Brāhmaṇa – S.Br

Taittirīya Brāhmaṇa – T.Br.

Yāska's Nirukta – Nir.

Chapter I

Vedic Endeavor of Etymology

Etymology and निर्वचन:

Etymology is the study of the origin and history of words, or a study of this type relating to one particular word[1] or the history of a linguistic form (such as a word) shown by tracing its development since its earliest recorded occurrence in the language where it is found, by tracing its transmission from one language to another, by analyzing it into its component parts, by identifying its cognates in other languages, or by tracing it and its cognates to a common ancestral form in an ancestral language[2]. Etymon means "origin of a word" in Latin, and comes from the Greek word etymon, meaning "literal meaning of a word according

[1] https://dictionary.cambridge.org/dictionary/english/etymology

[2] https://www.merriam-webster.com/dictionary/etymology

to its origin." Greek etymon in turn comes from etymos, which means "true."

The word ‘etymology’ comes under the present discussion because it is used commonly to translate the Sanskrit word निर्वचन by modern Indologists. The noun निर्वचन can be easily derived from निर् or निस् + वच् means to explain/ to relate/ to express clearly or distinctly/ to announce/ to name or call[3]. छान्दोग्य उपनिषद् has used the word निरुक्त in the sense of explanation or etymological interpretation of a word[4]. सायण, a later prominent Vedic commentator has defined निर्वचन or निरुक्त as “अर्थावबोधे निरपेक्षतया पदजातं यत्रोक्तं **तन्निरुक्त**म्।”[5]. Thus the sole purpose of the text of निरुक्त and the oneness of the terms निरुक्त and निर्वचन are indicated.

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[3] Williams Monier: A Sanskrit English Dictionary, Parimal Publications, Delhi, 2008, Pp. 557

[4] स वै एष आत्मा हृदि। तस्य एतत् एव निरुक्तं हृदि अयम् इति तस्मात् हृदयम्। (8.3.3)

[5] Shastri Haridatta, Ṛgbhāṣyabhūmikā, Vishwavidyalaya Prakashan, Varanasi, 2003, Pp. 142

Various nominal or verbal forms of the root can be found in Vedic texts denoting the above-said senses. However, it was यास्क who used the same noun निर्वचन in the sense of complete explanation of a Vedic word in his treatise namely निरुक्त, which in itself is a commentary on the Vedic word-list निघण्टु. Of course, यास्क's निरुक्त was not the first treatise explaining Vedic words, but the phenomenon was introduced by the संहिता- texts. Singh mentions "the etymologies provided by संहिता- texts are simple, direct and straight-forward. These explanations do not conceive ritualistic colouring". E.g. word आपः (waters) is derived from root आप् (to obtain) because इन्द्र obtained them[6]. Later Vedic texts namely, the ब्राह्मण -texts contributed to the explanations of words more intently. Being the prose treatises they had no restrictions about word usage and so they contributed much more in offering word-

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[6] यत्प्रेषिता वरुणेनाच्छीभं समवल्गत। तदाप्नोदिन्द्रो वो यतीस्तस्मादापो अनु ष्ठन॥ शौनकीय-अथर्ववेद 3.13.2

explanations. Since the ब्राह्मण – texts dealt with sacrificial performances we can observe that impact on the etymologies too. The आरण्यकs or उपनिषद्s also had their share in this endeavour. Nonetheless, it was a by-product of their primary discussions. Further यास्क's निरुक्त manifested a rich legacy of word-explanation. It represents the branch of Vedic studies which was exclusively dedicated to the explanation of Vedic words. It also offers a list of rules to undertake the derivations of Vedic words perfectly.

Later, 19th C. A.D. onwards, modern scholars of Indology started studying the ancient methods of explaining Vedic words. Then onwards the term निर्वचन was translated as 'Etymology' or derivation by most of the scholars. Although the modern scholars replaced term **निर्वचन** with etymology, a student of ancient Indian word-explanations can surely observe a fact that the definition of 'etymology'

provided by western etymological studies does not really match with the methods of निर्वचन.

What do the modern scholars opine?

Scholars like Mueller, Sarup, Gune etc. supported the hypothesis of यास्क's निरुक्त representing the method of 'historical interpretation'[7]. However, Bronkhorst has opposed their view by stating that it was a misconception that निरुक्त, wholly or partly, deals with history of words[8]. He has proposed that निरुक्त etymologies are semantic etymologies rather than historical ones. In this regard he further comments "The word 'etymology' itself has an etymology which presents its meaning as 'discourse that makes known the true meaning of a word', from Greek *etumos* 'true' and *logos* 'word'. In other words, if we had to decide which of the two, historical etymologies or semantic etymologies, should

[7]Nirukta and Astadhyayi: their shared presuppositions, p.2
[8]Nirukta and Astadhyayi: their shared presuppositions, p.1

most appropriately be called etymologies, there can be no doubt that the historical linguist would have to search for another term."[9].

In present study the term 'etymology' is used by considering the word-explanations in totality.

Aim of the study

In the ancient Indian legacy, both the ब्राह्मण-texts and यास्क's निरुक्त have supplied sufficient database for analysis of निर्वचनs in ancient Indian tradition. Among the ब्राह्मण-texts, तैत्तिरीय ब्राह्मण-text belongs to कृष्ण-यजुर्वेदसंहिता tradition and is one of the oldest of its kind. It furnishes निर्वचनs of approximately seventy Vedic terms in its own style. Many other ब्राह्मण-texts from different dates have followed the suit and have offered true meaning of numerous words. तैत्तिरीय ब्राह्मण-text and the other ब्राह्मण-texts have some terms in common. यास्क's निरुक्त is

[9]Etymology and Magic: Yāska's Nirukta, Plato's Cratylus, and the Riddle of Semantic Etymologies, p. 147 and 151.

assumed to belong approximately to 6th C.B.C. and names itself 'निर्वचनशास्त्र' i.e. discourse about word-explanation.

With this background in mind, this book proposes to study the etymologies from the तैत्तिरीय ब्राह्मण-text (T.Br..) in its entirety. Hence initially I have examined those etymologies with the rules laid by यास्क's निरुक्त (Nir.), in a comparative manner. I have included commentaries by भट्टभास्कर and सायण on T.Br.. wherever necessary for thorough understanding. I have checked whether these etymologies can become acceptable to comparative philology. Then I have compared those etymologies which are common to other ब्राह्मण-texts and Nir. It will be useful to find out the influence of older tradition on the theory of Nir. generally and rules especially. निर्वचनs from the other ब्राह्मण-texts provide some more associated ideas for this purpose.

Thus the present book aims at studying the etymologies from the T.Br.. from various perspectives like influence of older tradition on the new one, ritual, mythology, culture and comparative philology.

Chapter II

Principles of निर्वचन with examples provided by यास्क in his निरुक्त

यास्क has attempted to analyze formation of words in etymological perspective and also has undertaken the task of formulating the rules for the same. Hence it is unavoidable to contemplate the rules along with examples for the present analytical task.

The following rules are discussed in Nir. 2.1 and 2. The discussion starts with four fundamental arguments followed by sixteen rules explained with at least one example by the author. Here, for u better understanding, every rule is translated with necessary explanation.

Initially it is essential to fathom four fundamental arguments –

1. तत्र नामान्याख्यातजानीति शाकटायनो नैरुक्तसमयश्च।[10]

With reference to this (the four word-classes[11]), advocates of Nir. and शाकटायन hold that nouns are derived from verbs.

This is the founding doctrine of the etymologists.

2. तद्येषु पदेषु स्वरसंस्कारौसमर्थौ प्रादेशिकेन विकारेणान्वितौ स्यातां तथा तानि निर्ब्रूयात् ।

The words, the accents and the grammatical form of which are regular and are accompanied by an explanatory radical modification, should be derived in the ordinary manner.

3. अथानन्वितेऽर्थेऽप्रादेशिकेविकारेऽर्थनित्यः परीक्षेत।

But the meaning being irrelevant, and the explanatory radical modification being non-existent, one should always examine them with

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[10] 1.13.12. Translation of all rules is quoted from Sarup: 1967.

[11] यास्क hasclassified the Vedic words into नाम (name), आख्यात (verb), उपसर्ग (prefix) and निपात (particles). Nir.1.1

regard to their meaning, by the analogy of some (common) course of action.

4. अविद्यमाने सामान्येऽप्यक्षरवर्णसामान्यान्निर्ब्रूयात्।

If there is no (such) analogy, one should explain them even by the community of a (single) syllable or letter.

After these primary arguments proposing a strong foundation for the निर्वचन method accepted by the group of practitioners of Nir., following explicit rules are documented by the author. It would be beneficial to compare these rules and etymologies from the T. Br. and it will be done in the later part of this analysis.

We can observe that in most of the examples, certain changes have taken place in the verbal roots during the formulation of words. If such changes take place according to the grammatical procedure then the word-explanation is easily acceptable. However, there are certain changes which are not

justifiable with the help of grammatical rules. Therefore in such cases, Nir. acts as saviour and provides निर्वचनs.

1) यथार्थं विभक्तीः सन्नमयेत्।

One should interpret inflected cases according to the meaning.

2) प्रत्तमवत्तमितिधात्वादी एव शिष्येते।

Only the initial parts of the root survive.

Thus, प्रत्त and अवत्त, both are past participle forms of root प्र+√दा and अव+ √दो respectively. However, only the initial parts (उपसर्गs) of the roots प्र and अव survive in the forms.

3) अथाप्यस्तेर्निवृत्तिस्थानेष्वादिलोपोभवति। स्तः। सन्तीति।

स्तः and सन्ति are present tense verbal forms of root अस्. Here in these examples initial अ disappears due to the concept of निवृत्तिस्थान.

There is aphaeresis of the initial part of the अस् – to be, in the weak verbal forms.

4) अथाप्यन्तलोपोभवति। गत्वा। गतमिति।

There is elision of final part.

गत्वा and गतम् are respectively gerund and past participlefroms of root गम्. In these forms final part of the root i.e. म् is lost.

5) अथाप्युपधालोपो भवति। जग्मतुः। जग्मुरिति।

There is elision of the penultimate.

जग्मतुः and जग्मुः are forms of perfect past tense of root गम्. In these forms penultimate letter अ is vanished.

6) अथाप्युपधाविकारोभवति। राजा। दण्डीति।

There is modification of the penultimate.

राजा and दण्डी are nominative singular forms of राजन् and दण्डिन् respectively. In these forms penultimate letter अ changes to आ.

7) अथापि वर्णलोपो भवति। तत्त्वा यामि।

There is elision of a letter.

It is suggested by दुर्ग, the commentator of Nir. that the form यामि must be याचामि originally while letter चा is vanished.

8) अथापि द्विवर्णलोपः।तृच इति।

There is elision of two letters.

A तृच् is a collection of three ऋक्s. So it is deciphered as तिस्रः ऋचः. It further converts into 'त्रिऋचः' and then letters र् and इ go away to make it into तृच्.

9) अथाप्यादिविपर्ययोभवति। ज्योतिः। घनः। बिन्दुः। वाट्य इति।

There is alteration in the initial part (of the root).

It is suggested by दुर्ग that these nouns were derived from roots द्युत्, हन्, भिद् and भट् respectively and hence the first letter of every root is exchanged by a different letter.

10) अथाप्याद्यन्तविपर्ययो भवति। स्तोकाः। रज्जुः। सिकताः। तर्क्विति।

There is metathesis.

The nouns can be derived as follows – स्तोका from √श्चुत् ,रज्जु from√जृ, सिकता from √कस् and तर्कु from √कृत्. Thus in every case, first letter and last letters have replaced each other.

11) अथापिवर्णोपजनः। आस्थत्। द्वारः। भरूजेति।

There is anaptyxis.

The nouns आस्थत्, द्वार and भरूज can be derived from roots अस्, वृ and भ्रज् respectively. In every word, an extra letter can be seen between the root and the suffix.

12) अथाप्यन्तव्यापत्तिर्भवति। ओघः। मेघः। नाधः। गाधः। वधूः। मध्विति।

There is change in the final part (of the root).

The nouns can be derived as follows – ओघ from √वह्, मेघ from √मिह्, नाध from √नह्, गाध from √गाह्, वधू from √वह् and मधु from √मद्. In every case, the last letter of root is changed.

13) तद्यत्र स्वरादनन्तरान्तस्थान्तर्धातुर्भवति तद्विप्रकृतीनां स्थानमिति प्रदिशन्ति। तत्र

सिद्धायामनुपपद्यमानायामितरयोपपिपादयिषेत्। तत्राप्येकेऽल्पनिष्पत्तयो भवन्ति। तद्यथैतत्। ऊतिः। मृदुः। पृथुः। पृषतः। कुणारुमिति।

It is pointed out that when a root contains a semi-vowel contiguous to a vowel, it becomes the origin of two primary bases. There, if an accomplished form is not derivable from one base, one should try to derive it from the other. Even there, some are of rare occurrence.

Thus according to the commentators, nouns ऊति ,मृदु ,पृथु ,पृषत् and कुणारु can be derived from √अव्, √म्रद्, √प्रथ्, √प्रुष् and √क्वण् respectively. Additionally anotherdifferent set of nouns can be formed from these roots directly.

14) अथापि भाषिकेभ्यो धातुभ्यो नैगमाः कृतो भाष्यन्ते। दमूनाः। क्षेत्रसाधा इति। अथापि नैगमेभ्यो भाषिकाः। उष्णम्। घृतमिति।

Vedic primary nouns are derived from roots of spoken Sanskrit, and also nouns of spoken Sanskrit from Vedic roots.

In above examples, it can be inferred that Vedic words like दमूनस् and क्षेत्रसाधस् are derived from colloquial roots like दम् and साध्. Similarly conversational nouns like उष्ण and घृत are derived from Vedic roots like उष् and घृ.

15) अथापि प्रकृतय एवैकेषु भाष्यन्ते। विकृतय एकेषु। शवतिर्गतिकर्मा कंबोजेष्वेव भाष्यते।... विकारमस्यार्येषु भाषन्ते। शव इति। दातिर्लवनार्थे प्राच्येषु। दात्रमुदीच्येषु। एवमेकपदानि निर्ब्रूयात्।

Primary forms alone are employed (in speech) among some people, secondary forms among others. …In this manner, one should explain single words.

Thus root शव् is used in region named Kamboj in the sense of going whereas its nominal form is used in the Aryan region. Likewise, root दो is used in eastern region to denote cutting whereas the noun दात्र is used in the northern region.

These examples display the author’s awareness about customary usage of different words in different regions.

With this it appears that the author concluded the principles of etymologizing words consisting of single component.

16) अथ तद्धितसमासेष्वेकपर्वसुवानेकपर्वसु च पूर्वं पूर्वमपरमपरं प्रविभज्य निर्ब्रूयात्।

दण्ड्यःपुरुषः । दण्ड्यपुरुषः| दण्डमर्हतीति वा। दण्डेन संपद्यत इति वा। दण्डो ददातेर्धारयतिकर्मणः। ...एवं तद्धितसमासान् निर्ब्रूयात् ।

Now with regard to derivatives and compounds, whether of one or more than one member, one should explain their component parts in their respective order, having first divided (the words) into them.... In this manner, one should explain derivatives and compounds.

यास्क gives various specimens like दण्ड्य, कक्ष्या, राजपुरुष, विश्वकद्र and कल्याणवर्णरूप.

Amongst which दण्ड्य is a case of तद्धित word. So intially the term दण्ड्य is discussed from noun दण्ड and then the noun itself is derived from root दा or धृ.

All the above rules and related examples point out towards certain changes in the structure of the roots and those can be observed in the nouns and must be accepted in the word-explanations according to the practitioners of निर्वचन method.

Chapter III

Analysis of the etymologies

T.Br.. has explained approximately seventy words and has offered around hundred explanations. One finds that some words are explained more than once. Similarly, it is possible to analyze some etymologies by using multiple perspectives. Apparently these explanations disclose a semantic relation between the word and its proposed basis. However, it has an additional facet. Being entirely a part of ritual-discussions, these etymologies manifest an intended meaning or the magical connection between the word and its ritual application. Some of them throw light on mythology or cosmogony.

Marks manifesting word-explanation

Yet another aspect is the stylistic one. The ब्राह्मण-etymologies are quite well-known for the employment of 'त्व' in the sense of suffix 'hood' or 'ness'. E.g. रोहिण्यै रोहिणित्वम् – रोहिणि-ness of रोहिणी. Thus it is a sign used by the ब्राह्मण-texts to mark the word-explanation. However, additionally there are five more signs used in the T.Br.. They are i) 'त्व', ii) adding तद् before the word in question iii) using the word in question in an appropriate विभक्ति iv) using the word नाम after the word in question v) using the phrase 'नाम सम्पन्नम्' after the word in question vi) using the word जन्म after the word in question. In the last case, it also indicates the origin of that idea or action too.

The last three marks evidently show that the authors of ब्राह्मण-texts believed that a thing identified by a particular name, has a living relation with that name.

After a close examination of the matter in every word-explanation, one can classify the etymologies broadly in following categories -

1. As influencer for नामानि आख्यातजानि by यास्क

All these explanations are furnished from roots. Thus they are good examples of root-based or आख्यातज explanations. These explanations suggest a root which usually can be imagined behind the noun in question. Moreover a semantic relation can be easily understood. Thus नामानि आख्यातजानि and अर्थनित्यः परीक्षेत - two of the founding principles by यास्क can be traced back to the ब्राह्मण-texts.

Statistically speaking, sixty-five percent of the total etymologies from T.Br.. belong to this category and hence could be accepted as possessing a great influential value regarding Nir. method. The following examples will prove this point generally and will also point out

towards particular rules specially. After every word, I have provided meaning of it, verbal root which is a basis of that noun, original quotation or quotations from T.Br.., traditional commentary and my analysis.

1) अग्निहोत्र- a compulsory but primary and simpler type of Vedic ritual. √हु - to offer a libation

A) सोऽग्निरबिभेत्। आहुतीभि वै माऽऽप्नोतीति। स प्रजापतिं पुनः प्राविशत्। तं प्रजापतिरब्रवीत्। जायस्वेति।
सोऽब्रवीत्। किं भागधेयमभिजनिष्य इति। तुभ्यमेवेदँ हूयाता इत्यब्रवीत्। स एतद्भागधेयमभ्यजायत। य**दग्निहोत्रम्**। तस्मा**दग्निहोत्रमु**च्यते। 2/1/2/5

भ.जायस्वप्रादुर्भव इति।किं भागधेयमभिलक्षीकृत्य अभिरभागे इत्यभेः कर्मप्रवचनीयत्वं त्वत्रलक्षणे। तुभ्यमेवेत्यादि । हूयाता इत्युपसंवादोपनिपाते लेट्। लेटोऽडाटौ इत्याट्, वैतोऽन्यत्र इत्येकारः। ततः प्रभृत्यग्निहोत्रमग्नेरेवभागोऽभवत्,
तस्मादेवतस्याग्निहोत्रत्वमिति।

सा. तदानीमग्निर्भीतोऽभूत्तस्यायमभिप्रायः – प्रजापतिः पुनः पुनराहुतीभिरेव मां प्राप्नोति न तु भागं प्रयच्छति। तास्वाहुतीर्देवा एव गृह्णन्ति। तस्माद्भागरहितः सेवितुं न शक्नोमीति विचार्य पूर्ववत्पलायनं कृत्वा तस्मिन्प्रजापतावेव प्रविष्टः। स च प्रजापतिर्जायस्वेति पुनरब्रवीत्। स चाग्निस्तदुदरवस्थित्वा भागरहितोऽहं क्षुधितः सेवितुं न शक्नोमि भागोमेऽपेक्षितः। कं भागमभिलक्ष्याहमुत्पत्सय

इत्यग्निनोक्तः प्रजापतिरिदमग्निहोत्रभागधेयलक्ष्याग्निरुत्पन्नः। तस्मादग्नये होत्रं होमोऽस्मिन्कर्मणीति बहुव्रीहिव्युत्पत्त्याऽग्निहोत्रमिति कर्मनाम। अग्नये होत्रमितितत्पुरुष व्युत्पत्त्या हविर्नाम।

B) य एव प्राणानामहौषीत्। तस्य हुतादजनीति। अग्नेर्हुतादजनीति। तदग्निहोत्रस्याग्निहोत्रत्वम्। गौर्वा अग्निहोत्रम्। 2/1/6/3

भ. अथ प्रजापतिरब्रवीत् – य एव प्राणानामहौषीत्। तस्य हुतादियमजनीतियुक्तं, प्राणमूलत्वास्सर्वस्यजीवनस्य। तस्मादग्नेर्हुतादजनीत्युक्तं भवतीत्यर्थः। तस्मादग्ननिहोत्रं गौरग्नेरेव, अग्नेर्होमोत्पन्नत्वात्।

सा. तदा प्रजापतिः शरीरचक्षुषोः प्राणाधीनत्वेन प्राणानां मुख्यत्वात्तद्विषयहोमाद्गौरुत्पन्नेत्युवाच। अग्निसंबन्धाद्धोमादुत्पन्नेति व्युत्पत्त्या गौर्नाम संपन्नम्।

Analysis - The term **अग्निहोत्र** is the basis of all श्रौत Vedic rites. It simply means offering in sacred fire. It is a compound word. The second component **होत्र** is directly formed from √हु - to offer a libation. T.Br.. provides 2 etymologies thereby.

2) **अतिग्राह्य**- name of a vessel. अति + √ग्रह् – to take excessive hold

देवा वै यदन्यैर्ग्रहैर्यज्ञस्यनावारुन्धत। तदतिग्राह्यैरतिगृह्यावारुन्धत। तदतिग्राह्याणा**मतिग्राह्य**त्वम् । 1/3/3/1

भ.यत्यज्ञस्यफलमन्यैर्नालभन्ततदतिग्राह्यैर्ग्रहैः अवरुन्धत देवाः तत्प्रसादात् अतिगृह्य अन्यग्रहानतिक्रम्य एषां ग्रहणादेषामतिग्राह्यत्वम्।

सा. अन्यैरैन्द्रवायवादिग्रहैर्यत्फलं न प्राप्नुवंस्तदपिफलमतिग्राह्यसंज्ञकैर्ग्रहैरतिशयेन गृहीत्वा स्वाधीनं कृतवन्तः। इतरग्रहानतिक्रम्यदुष्प्रापं फलं गृह्यत एभिरित्यतिग्राह्याः।

Analysis -This word is a proper noun of the beaker mentioned above. It reflects the ritualistic notion that sometimes there is superiority even amongst the inanimate things due to magical powers. Hence the beaker here is named by using the prefix अति which denotes the upper-hand of this particular one. Thus once in a while a non-verbal part becomes more important than the verbal root. It is quite clear that the Br. text is prepared to compromise because it does not follow the rigid rule of नामानि आख्यातजानि.

3) **अनूराधा**- Name of a constellation. अनु√राध् –to accomplish

अन्वेंषाम॒राथ्स्मेतिं। तदं**नूराधाः**। 1/5/2/8

भ.एता अनु एतैः हेतुभिः वयं संसिद्धिं युद्धसामग्रीसंपत्तिं गताः तस्मात् अनूराधाः। असुरानभिभूययस्मादेषुदेवैरित्थं कृतार्थताख्यापिता तस्मादनूराधाः।

सा. पुरा कदाचिद्युयुत्सवोदेवाः परस्परमिदमब्रुवन्नेषामसुराणां युद्धार्थे वयमनुकूलयासामग्र्याऽरात्स्म समृद्धा अभूमेति। यस्मिन्नेव नक्षत्रे तदिदं वचनमब्रुवंस्तस्यनक्षत्रस्यानूराधा इति नाम संपन्नम्। तदनुकूलयासामग्र्याराद्धिः समृद्धरत्रेतिव्युत्पत्तेः।

Analysis -The noun अनूराधा describes a special quality of the constellation of being instrumental in achieving the desired. Thus through it the gods accomplished their task.

4) **अप्तोर्याम** –The last part of ज्योतिष्टोम sacrifice. √आप् – to obtain

इ॒दं विष्णु॒र्विचं॑क्रम॒ इति॒व्यंक्रमत।.......स ए॒तेनं यजेत। यदाप्नोंत्।तद॒प्तोर्यामंस्या**प्तोर्याम॒**त्वम् | 2/7/14/2

भ. इदानी**मप्तोर्याम**क्रतुं विधत्ते – यस्मात्कारणादनेन क्रतुना पशुनाप्नोत्तस्मात्कारणादाप्त्यर्थोयामो यज्ञ इति व्युत्पत्त्या तन्नामसंपन्नम्।

Analysis -This rite is instrumental in obtaining the desired things hence the name.

5) **अभिजित्** – Name of a constellation. अभि + √जि - to conquer

A) विश्वेषां देवानामुत्तराः। अभिजयत्परस्तादभिजितमवस्तात्। 1/5/1/4

भ. विश्वेषां देवानाम् उत्तराअषाढाः संघो गृह्यते। ते चाराधिताजयहेतवः सर्वस्य। तेषां जयं ददतां च त्रयं भवति - परस्तादभिजयत् आभिमुख्येन जयदात्मीयं बलम्। मध्ये कालात्मिका अप्रधृष्याशक्तिः। अवस्तातदभिजितम्फलम्। एतत्त्रयसंपत्तौ अप्रधृष्यो जेता भवति।

सा. उत्तराषाढानक्षत्रस्ययश्चतुर्थः पादः श्रवणनक्षत्रस्ययः प्रथमः पादस्तदुभयं मिलित्वा नक्षत्रसंधिरूपमभिजिदाख्यं किंचिन्नक्षत्रम्। देवास्तस्मिन्नक्षत्रे युद्धं कृत्वाऽभितोजितवन्तः। तस्मादभिजिदितिनाम संपन्नम्।

B) **अभिजिन्नाम**नक्षत्रम्।....देवासुरास्संयत्ता आसन्। ते देवास्तस्मिन्नक्षत्रेऽभ्यजयन्। यदभ्यजयन्। तदभिजितोऽभिजित्त्वम्।....तमेतस्मिन्नक्षत्रेयातयेत्। 1/5/2/3

भ. अनपजय्यं पुनरन्येनापजेतुमशक्यम्। अषाढाश्रोणयोराद्यन्तयोः पादयोः। यातयेत्जयोपायेषुप्रवर्तयेत्।

Analysis - Constellation named **अभिजित्** proved beneficial for the gods in being victorious. T.Br.. provides 2 etymologies.

6) **अर्वत्/अर्वन्** – horse, courser. √ऋ-अर् – to go.

यच्छ्वयदरुरासीत्।तस्मा**दर्वा**नाम। (3/9/21/2)

भ. यस्मात्तस्याक्षिश्वयत्शूनं भवत् अरुर्व्यथाहेतुरासीत्तस्मादर्वाऽभवदश्वः। अर्तेरुसि अरुः। तत एव वनिपि **अर्वा**।

सा. प्रजापतेरक्षि केनापिरोगेणश्वयदुच्छूनं यदाऽभूत्तदानीमरुर्व्यथाहेतुरासीत्। यस्मादरुस्तस्मादर्वेति नाम।

Analysis -The word अरु can be derived from ऋ-अर् –to go. Hence it indicates a courser or a rapidly moving horse.

7) **अश्व**– horse. √अश् – to eat, to occupy

A) प्रजापतेरक्ष्यश्वयत्। तत्परापतत्। तदश्वोऽभवत्। तदश्वस्याश्वत्वम।(1/1/5/4)

सा. पुरा कदाचित्प्राजापतेरक्षिगोलकं केनापिव्याधिनोच्छूनं भूत्वा भूमौ पतितं सदश्वरूपेणोदभूत्। अश्वयदयमिति व्युत्पत्त्या तस्याश्वनाम संपन्नम्।

B) यत्प्रजापतिरालब्धोऽश्वोऽभवत्। तस्मा**दश्वो** नाम।(3/9/21/2) ,

भ. प्रजापतिरश्वत्वाद्व्यापकत्वादश्व इति भावः।

सा. प्रजापतिः स्वयमेव कदाचिदश्वजातिर्भूत्वा देवैरालब्धः सन्नश्वोव्यापकाऽभवत्। यद्यस्मादेवं तस्मादश्नुतेव्याप्नोतीति व्युत्पत्त्याऽश्वनाम संपन्नम्।

C) यत्प्रजापतिरालब्धोऽश्वोऽभवत्। तस्मा**दश्वः**।(3/9/22/1)

D) यद्वै तत्प्रजापतिरालब्धोऽश्वोऽभवत्। तस्मा**दश्वः**।3/9/22/2)

Analysis - In this case, the author himself does not provide verb अश् as the basis. However, the commentators show the association between

taking hold (आ√लभ्) and being all-pervading (अश्). It can be said that the commentators are acquainted and influenced by etymologies from other texts.

8) अश्वत्थ– name of a tree. Ficus Religiosa. √स्था–to stand, reside

A) अश्वो॒रू॒पं कृ॒त्वा। सो॑ऽश्व॒त्थे॑सं॑वथ्स॒र॑म॑तिष्ठत्। तद॑श्व॒त्थ**स्या॑श्वत्थ॒**त्वम्। 1 /1/3/9

भ. अश्वस्स्थितोऽस्मिन्निति सुपिस्थः इति खः ,पृषोदरादिः। आश्वत्थः अश्वत्थावयवः।

सा. अश्वस्तिष्ठत्यस्मिन्निति व्युत्पत्या तस्य वृक्षस्याश्वत्थनाम संपन्नम्।

B) प्र॒जाप॑ति॒र्दे॒वेभ्यो॒निला॑यत। **अश्वो॒**रू॒पं कृ॒त्वा। सो॑ऽश्व॒त्थे॑सं॑वथ्स॒र॑म॑तिष्ठत्। तद॑श्व॒त्थस्या॑**श्वत्थ॒**त्वम्। 3/8/12/2

सा. केनापि निमित्तेन देवेभ्यः सकाशान्निगूढः प्रजापतिरश्वशरीरं धृत्वा तदीयं रूपं च समीचीनं कृत्वा संवत्सरमात्रं कस्मिंश्चिदश्वत्थेऽतिष्ठत्। ततोऽश्वस्तिष्ठत्यत्रेति व्युत्पत्त्याऽश्वत्थनाम संपन्नम्।

Analysis -The tree is named so because fire-god stayed in it as a horse for a year so. Thus mystically it can be justified to be so.

9) **अषाढा** - Name of a constellation.√सह् - to endure, drive away powerfully,

यन्नास॑हन्त।त**दषाढाः**। 1/5/2/5

भ. सहनमासुनास्तीति अषाढाः।

सा. ययोर्नक्षत्रयोर्देवकृतमुपद्रवं सोढुमशक्ता असुरास्तस्य नक्षत्रद्वयस्याषाढा इतिनाम। न सहन्तेऽत्रेतिव्युत्पत्तेः।

Analysis -The demons could not endure the gods in this constellation. It is a नञ् compound from √सह्-साढा. Such examples might have motivated यास्क to form rule number 12 in Nir.

10) **आप्री**–A group of Vedic mantras. √आप् –to obtain

आप्रीभिराप्नुवन्। तदाप्रीणामाप्रित्वम्। 2/2/8/6

भ. अत आप्रीभिः समिद्धो अद्य इत्यादिभिस्तमाप्नुवन्। तस्मादाप्तिहेतुत्वादाप्रीत्वम्।

सा. समिद्धोअद्यमनुषोदुरोणे इत्याभिर्मन्त्रैस्तंसोममाप्नुवन्। आप्यप्रीणत एभिरिति व्युत्पत्त्या मन्त्राणामाप्रीनाम संपन्नम्।

Analysis -This group of mantras helped in obtaining desired substances.

11) **इष्टि/एष्टि** – a ritual in which ghee or grains are offered. अनु (आ)√इष् –to desire

A) तमिष्टिभिरन्वैच्छन्। तमिष्टिभिरन्वविन्दन्। तदिष्टीनामिष्टित्वम्। एष्टयो़ह्वैनाम।ता **इष्टय** इत्याचक्षते परोक्षेण। 1/5/9/2

भ. अन्विष्यालम्भि इन्द्र आभिरिति एष्टयः। अन्वर्थेआकारः। यद्वा- आयजनं लाभः, एज्यते लभ्यते आभिरिति एष्टयः।

सा. अङ्गभूतेष्टिरहितैस्तैर्महाक्रतुभिरिन्द्रमलब्ध्वा तत्र कारणमङ्गेष्टिवैकल्यं निश्चित्य ता

इष्टीरनुष्ठायताभिरिष्टिभिरेनं लब्धवन्तः। एवं च सत्यन्वेषणसाधनत्वादेष्टय इत्येतासां नाम। तथापि मुख्यं नाम गोपयित्वा परोक्षेण तिरोहितेन नाम्ना व्यवहर्तुमिष्टय इत्याचक्षते। अन्वेषणसाधनत्वमेष्टित्वम्। यजनसाधनत्वमिष्टित्वम्।

B) प्रजापतिरश्वमेधमसृजत। सोऽस्मात्सृष्टोपाक्रामत् । तं यज्ञक्रतुभिरन्वैच्छत्। तं यज्ञक्रतुभिर्नान्वविन्दत्। तमिष्टिभिरन्वैच्छत्। तमिष्टिभिरन्वविन्दत्। तदिष्टी**नामिष्टित्व**म्। 3/9/13/1

भ. इष्यते प्राप्यते अश्वमेध आभिरिति इष्टयः इष्गतौयद्वा – इच्छैवलाभान्ता।

सा. पुराप्रजापतिरश्वमेधसाधनमश्वमसृजत। स च सृष्टोऽश्वोमरणभीत्या प्रजापतेरपाक्रामत्। तमपाक्रान्तमश्वं यूपवद्भिर्यज्ञक्रतुभिः प्राप्तुमन्वेषणं कृतवान्। बन्धनहेतोर्यूपाद्भीतं तमश्वं यूपवद्भिर्नाऽऽलभत। ततः प्रजापतिर्विचार्य यूपरहिताभिरिष्टिभिरन्विष्य लब्धवान्। इष्यत इच्छापूर्वकं लभ्यत आभिरितीष्टिनाम संपन्नम्।

C) देवेभ्यो वै स्वर्गोलोकस्तिरोऽभवत्। ते प्रजापतिमब्रुवन्। प्राजापतेस्वर्गो वै नोलोकस्तिरोऽभूत्। तमन्विच्छेति। तं यज्ञक्रतुभिरन्वैच्छत्। तं यज्ञक्रतुभिर्नान्वविन्दत्। तमिष्टिभिरन्वैच्छत्। तमिष्टिभिरन्वविन्दत्। तदिष्टी**नामिष्टित्व**म्। 3/12/2/1 and 3/12/4/1

भ. एषणसाधनत्वादेष्टयः।

सा. इष्टिभिस्तुदुरिष्टाभावाल्लाभोयुक्तः। अन्वेषणसाधनत्वादिष्टिनाम संपन्नम्।

Analysis -This prominent term in the sense of a ritual is explained thrice by the author from root

इष् to convey the meaning of ‘to desire’. Thus anything desired can be obtained by इष्टि.

12) **ग्रह** – common name of vessel or beaker used in Soma-sacrifice. √ग्रह् – to hold

A) ते सोमुमन्वविन्दन्। तमंघ्नन्। तस्यं यथाऽभिज्ञायंतनूर्व्यंगृह्णत। ते **ग्रहा** अभवन्। तद्ग्रहाणां ग्रहृत्वम्। यस्यैवं विदुषोग्रहा गृह्यन्ते। तस्यत्वेव गृहीता। 1/3/1/2

भ. तस्य अग्नेस्सकाषादात्मीयाः तनूः यथाऽभिज्ञायंममेयं ममेयमिति यथाप्रत्यभिज्ञं यथा स्वं व्यगृह्णत पृथक्त्वेनागृह्णत। एवं विदुष एव ग्रहा गृहीता भवन्ति, नान्यस्य गृहीता अपि भवन्ति ,दूरे ग्रहकार्यकारित्वम्।

सा. अथ ते देवाः सोममन्विष्य लब्ध्वा तं ताडयित्वा तस्य सकाशात्स्वकीयास्तनूस्तत्तल्लक्षणेन सम्यगभिज्ञाय यथायथं गृहीतवन्तः। ते च तनुसमाना ऐन्द्रवायवादिग्रहा अभवन्। देवैरेगृह्यन्त इति व्युत्पत्त्या ग्रहनाम संपन्नम्।

B) स देवानँशूनंकरोत्। तानभ्यंषुणोत्। तान्पवित्रेणापुनात्। तान्परस्तात्पवित्रस्य व्यंगृह्णात्। ते **ग्रहा** अभवन्। तद्ग्रहाणां ग्रहृत्वम्। 1/4/1/1

भ. अथ प्रजापतिस्तान्देवात्मकानंशून् अभ्यषुणोत्। पवित्रेण दशापवित्रेण च अपुनात्। अथ तान् अभिष्टुतान्देवात्मकान् ऋतुसम्भूतान्परस्तात्स्थितस्य पवित्रस्य सम्बन्धिनोऽधस्तात्स्थितान्व्यगृह्णत्पृथक्पृथक्गृहीतवान्। अथ ते तथा गृहीता देवा ग्रहा अभवन्। एवं गृहीतत्वात्ग्रहत्वं तेषाम्।

C) ततो वै स प्रजा असृजत। ता अस्माथ्सृष्टा अपाक्रामन्। ता ग्रहेणागृह्णात्। तद्ग्रहस्य**ग्रह**त्वम्। 2/2/1/1

भ. वाचस्पतेविधेनामन् इत्यादिना ग्रहत्वं, गृह्यतेऽनेनेतिग्रहः।

D) ततो वै स चातुर्मास्यान्यासृजत। तान्यस्माथ्सृष्टान्यपाक्रामन्। तानि ग्रहेणागृह्णात्। तद्ग्रहस्य **ग्रह**त्वम्। 2/2/2/2

E) ततो वै स पशुबन्धमसृजत। सोऽस्माथ्सृष्टान्यपाक्रामत्। तं ग्रहेणागृह्णात्।तद्ग्रहस्य **ग्रहत्वम्** । 2/2/2/3

F) ततो वै स सौम्यमध्वरमसृजत। सोऽस्माथ्सृष्टान्यपाक्रामत्। तं ग्रहेणागृह्णात्। तद्ग्रहस्य **ग्रहत्वम्** । 2/2/2/5

G) तमघ्नन्।तस्य यशो व्यगृह्णत। ते ग्रहा अभवन्। तद्ग्रहस्य **ग्रहत्वम्** । 2/2/8/6

भ. अथ तं सोमं प्राप्य अघ्नन्हत्वा च तदीयं यशः व्यगृह्णत पृथक्पृथग्गृहीतवन्तः। तद्देवानां प्रत्येकं स्वभूताग्रहा अभवन्तस्मात्गृहीतत्वाद्ग्रहाः।

सा. ततः सोमं हत्वा तस्याधीनं यशोहेतुं धनं प्रत्येकं विभज्य गृहीतवन्तः। ते च भागा ऐन्द्रवायवादिग्रहा अभवन्। तस्माद्गृह्यन्त इति व्युत्पत्त्या ग्रहनामसंपन्नम्।

Analysis -The word ग्रह is the most celebrated word in the T.Br.. since it is explained not less than six times. Off course every time a new thing or entity is considered for control with the

help this ग्रह्. Sometimes one word is explained more than once through different stories. It is one of such words.

13) **चतुर्होतृ** –A group of Vedic mantras. √हु - to offer a libation

ब्रह्मवादिनो वदन्ति। किं चतुर्होतृणां होतृत्वमिति। यद्देवेषु चतुर्धाहोतारः। तेन चतुर्होतारः। तस्माच्चतुर्होतार उच्यन्ते। तच्चतुर्होतृणां **चतुर्होतृत्वम्**। 2/3/1/1

भ. सर्वेऽपि चतुर्होतृव्यतिरिक्ताः पञ्चापिदशहोत्रादयश्चतुर्होतार उच्यन्ते। यस्मादेतेषुपञ्चस्वपिचतुर्धावाक्पत्यादिभेदेन चतुष्प्रकारभिन्ना होतारः ऋत्विजः तेन चतुर्होतारः। होमेप्रवृत्तत्वात्सर्वेऽप्यृत्विजो होतारः। होतृसाहचर्याद्वाहोतारः। विलक्षणहोतृचतुष्टयवन्तो भवन्ति तस्माद्दशहोत्रादयोपि चतुर्होतार उच्यन्ते। तदिदं चतुर्होतृणां चतुर्होतृत्वकारणम्।

सा. होताऽध्वर्युराग्नीध्रोब्रह्मेत्येवं चतुर्धाहोमकर्तारोयस्मादेषु मन्त्रेषु श्रूयते तेन कारणेनैव मन्त्राश्चतुर्होतारः। चत्वारो होमकर्तारो येषु मन्त्रेष्विति व्युत्पत्त्या तेषां मन्त्राणां चतुर्होतृनाम संपन्नम्।

Analysis -The group of mantras is applied to invite the gods. Thus the second component of this compound word is root-based.

14) **तारका** – Star, constellation. √तॄ – to traverse

सलिलं वा इदमन्तरासीत्। यदतरन्। तत्तारकाणां तारकत्वम्।1/5/2/5

भ. तत्र पृथिव्युद्धरणक्षोभे बुद्बुदकल्पायस्मात् अतरन् उत्तीर्यान्तस्स्थिताः तत् आसां तारकत्वम्।

सा. तदानीं कृत्तिकाद्याः सलिलं तीर्त्वा लोकान्तरेषु गताः। तस्मात्तरन्तीति व्युत्पत्त्या तारकत्वं संपन्नम्।

Analysis -A curious account is described here by the author in relation to the etymology of this term. It indicates that the stars initially were not in the sky and then reached there by crossing the distance.

15) **नक्षत्र**–constellation. √नक्ष् –to approach, क्षत्र -strength

A) अमुं स लोकँ नक्षते। त**न्नक्षत्राणां** नक्षत्रत्वम्। 1/5/2/5

भ. इष्ट्वा अमुं च लोकं नक्षत्रपथात्मकं नक्षते गच्छति देवीभूयवर्तते। नक्ष गतौ।तस्मान्नक्षत्रत्वम्।

सा. नक्षगताविविधातुः। अतो नक्षत इति व्युत्पत्त्या नक्षत्रत्वं संपन्नम्।

B) प्रबाहुग्वाअग्रेक्षत्राण्यातेपुः। तेषामिन्द्रः क्षत्राण्यादत्त। न वा इमानि क्षत्राण्यभूवन्निति। तन्नक्षत्राणां **नक्षत्र**त्वम्। 2/7/18/3

भ. अग्रे पुरा कदाचित्क्षत्राणि क्षत्रियवंशे जाताः पुरुषाः प्रबाहुग्वै बाहुल्येनैव आतेपुः सर्वतस्तपः कृतवन्तः। तेषां तपः कुर्वतां सर्वेषां यानि क्षत्त्राणि बलानि तानीन्द्र आदत्त स्वीकृतवान्। तत इमानि क्षत्त्राणि बलानि नैवाभूवन्निति

सर्वेजना उक्तवन्तः। यस्मादिन्द्रविरोधिनां क्षत्त्रं बलं नासीत्तस्मात्तेषां बलराहित्यवाचि नक्षत्रनाम संपन्नम्।

Analysis -The word is explained once with a root and also with a noun. As an आख्यातज noun it suggests that the constellations approached the other world.

Second etymology is a mystic one. It is mystically connected to इन्द्र's action of taking away the physical strength from warrior class of the society. Thus नक्षत्र means possessing no physical strength.

16) **नाराशंसी**– A praise related to brave deities or men.

देवा वै ब्रह्मणश्चान्नस्य च शमलमपाघ्नन्। यद्ब्रह्मणश्शमलमासीत्। सा गाथा **नाराशँस्य**भवत्। 1/3/2/13

भ. ब्रह्मणोमन्त्रस्यर्गादेः अन्नस्य च शमलं मलरूपं शान्तशक्तिकं देवा अपाघ्नन्पृथक्स्थापितवन्तः। तत्र ब्रह्मणश्शमलं नाराशंसीगाथाऽभवत्। गीत्यर्था गाथा नराणां शंसनार्थानाराशंसी नरप्रधाना।

सा. नराणां राजामात्यादीनामासमन्तात्प्रशंसनं नराशंसस्तद्विषयागीर्नराशंसी।

Analysis -The terms नराशंस and नाराशंसी are seen in the Vedic literature. They can be easily

derived from √शंस्–to praise. However, the author has derived it from noun शमल and not from the appropriate root. We can see that letters श् and म् are common to नाराशंसी and शमल. Such examples might have motivated यास्क to form fundamental argument number 4 in Nir.

17) **निविद्** – a short Vedic text containing prayer of gods. नि + √विद् –to narrate.

निविद्भिर्न्यवेदयन्। तन्निविदां **निवि**त्वम्। 2/2/8/5

भ. निविद्भिः अग्ने महानसि इत्यादिभिः न्यवेदयन् अग्नये निवेदितवन्तः। तस्मान्निवेदनहेतुत्वान्निविदः।

सा. ततः अग्ने महानसि इत्यादिभिर्निविन्मन्त्रैरिमं वृत्तान्तं तत्र तत्र नितरामावेदयन्। निवेद्यत एभिरिति व्युत्पत्त्या मन्त्राणां निविन्नाम संपन्नम्।

Analysis -The commentators too have explained the term in the same way. It displays that this prayer was used to narrate or declare something.

18) **नीवार** – A type of uncultivated grains. √वृ 9 AP–to select.

देवा वा ओषधीष्वाजिमयुः। ता बृहस्पतिरुदजयत्। स **नीवारान्नि**रवृणीत। तन्नीवाराणां नीवारत्वम्। 1/3/3/38

भ. स बृहस्पतिः तदानीं नीवारान्निरवृणीत निष्कृष्य वृतवान्। निर्वार्य अन्या ओषधीः नीवारान् परिगृहीतवानिति यावत्। तस्मान्निर्वरणान्नीवाराः।

सा. यथा पूर्वं प्रथमतो वाजपेययागार्थमाजिं धावतो बृहस्पतेर्जयस्तद् तदत्राप्योषधीषु सारस्वीकारायाऽऽजिप्राप्तौ बृहस्पतिर्जयं प्राप्यौषधीषुसारत्वेन नीवारानन्याभ्य ओषधीभ्यो निष्कृष्यावृणीत निःशेषेण वृतत्वान्नीवारत्वं संपन्नम्।

Analysis - A particular crop was selected by बृहस्पति rejecting all other plants in order to be victorious in a contest. Hence it was named so.

19) **परमेष्ठिन्**– the topmost principle. √स्था – to stand, to be situated.

अयं वा इदं परमोऽभूदिति।तत्परमेष्ठिनःꣳ**परमेष्ठित्वम्**। 2/2/10/5

भ. पुनरपिदेवा अब्रुवन्-अयमिन्द्रः परमः सर्वप्रकर्षी इदं विश्वं अभूत् इदं वा विश्वं प्राप्तवान्विश्वमस्य विधेयं भवति। यस्मादेव देवैश्वव्यापिनः परमात्मत्वमुक्तं तस्मात्परमेष्ठिनः परमेष्ठित्वम्।

सा. परमः सर्वोत्तमः प्रजापतिरेवेदमिन्द्ररूपोऽभूदिति देवा अब्रुवन्। तस्मात्परमेस्थित इत्यक्षरसाम्यात्परमेष्ठिनाम संपन्नम्।

Analysis -That element which is situated at the topmost position is identified with this epithet.

20) **पूर्ववाह्** - someone who carried something to the east. √वह् – to carry.

न्याहवनीयो गार्हपत्यमकामयत। निगार्हपत्य आहवनीयम्। तौ विभाजं नाशक्नोत्। सोऽश्वः पूर्ववाङ्भूत्वा। प्राञ्चं पूर्वमुदवहत्। तत्पूर्ववाहः **पूर्ववाट्त्वम्**। 1/1/5/6

भ. गार्हपत्यस्य महिमानं आहवनीयो न्यकामयत आहवनीयस्य च गार्हपत्यः। तौ तथा निकामयमानौ सङ्कीर्णमहिमानौ विभाजं विभक्तुं अहमाहवनीयोऽयं गार्हपत्य इति पृथक्त्वेननिश्चेतुं नाशक्नोत् प्रजापतिः। अथ स प्रजापतिः पूर्ववाट् अश्वो भूत्वा प्राञ्चं अग्निं आहवनीयं पूर्वमुदवहत्। पूर्ववाटत्वमिति । पूर्वं वोढुमारब्धवान् पूर्ववाट्।

सा. ततस्तद्विभागाय स्वयं पूर्ववाडश्वो भूत्वा धर्मसांकर्यं परिहृत्य प्राञ्चंप्राग्देशनिवासयोग्यमाहवनीयं पूर्वमुदवहत्। पूर्वदेशं प्रत्युद्धृत्यनीतवान्। सेनामध्य इतरेभ्योऽश्वभ्यः पूर्वं वहतीति वा पूर्वस्मिन्वयस्यत्यन्त बाल्य एव वहतीति वा पूर्ववाट्।

Analysis -It is an adjective used for प्रजापति in the form of a horse and he carried आहवनीय fire towards the east when it was mixed with गार्हपत्य fire. The etymology justifies the fixed position of the आहवनीय fire in the east of the sacrificial altar.

The first component पूर्व can be compared with *pa*^{u}*rva*, *pao*^{u}*rva* (Awestan). *paruva* (Old Persian) – 'prior, the first'.

In this way the term पूर्ववाह् means ‘the foremost carrier’.

21) **पृथिवी** - the earth. √प्रथ् - to spread, to expand

स पृथिवीमध आर्च्छत्। तस्या उपहत्योदमज्जत्। तत्पुष्करपर्णेऽप्रथयत्। यदप्रथयत्। तत्पृथिव्यै **पृथिवि**त्वम्। 1/1/3/6-7

भ. तेन भूतजातेन सिसृक्षितेन हेतुना प्रजापतिरश्राम्यत् तपोऽतप्यत। कथं मन्यमान इत्याह-कथमिदं भूतजातं स्यादिति ...अथ तस्मिन् सलिले तिष्ठत् ऊर्ध्वमूलमवस्थितं पुष्करपर्णं पद्मपत्रं अपश्यत् ...किं पुनस्तत्? इदमेव पुष्करपर्णम्। कीदृशमित्याह- इदं भूतजातं स्थावरजङ्गमात्मकं कथमिदं स्यादिति पूर्वं चिन्तितं यस्मिन्नधितिष्ठति यस्मिन् स्थाने अधिष्ठाय वर्तते तदिदमस्तीति मत्वा अप्सु निलीय अविभागापन्नं पृथिवीमन्वप्सु प्राप्तुकामो वराहो भूत्वा रूपं च तदीयं कृत्वा तस्मिन् सलिले पुष्करपर्णसमीपे निमग्नोऽभूत्। सः अधस्तात् पृथिवीं तपःप्रभावेन मृदं परिणतां आर्छत् प्राप्नोत् यत्र पुष्करपर्णमुदतिष्ठत्। अथ तस्या मृद एकदेशं उपहृत्य हस्ताभ्यां दंष्ट्रया च आदाय उदमज्जत् उत्तिष्ठति स्म सलिलात्।

कश्चिदाह – पुष्करपर्णं दृष्ट्वा प्रजापतिरमन्यत अत्रकयत् यस्मिन्निदं पुष्करपर्णमधितिष्ठति अस्ति वै तत्स्थलमिति सञ्जातनुमानप्रत्ययो वराहरूपी निमज्ज्याधस्तात्तन्मूले पृथिवीं मृदं लब्ध्वा उन्मज्ज्य तस्मिन्नेव पुष्करपर्णे तां मृदमप्रथयत् विस्तारितवान्। सा पृथिवीत्वेन परिणता।

सा. तस्याभूमेः सकाशात्कियतीमप्याद्रांमृदं स्वदंष्ट्रया पृथक्कृत्य सलिलस्योपर्युन्मज्जनं कृतवान्। तच्चमृद्रूपं तस्मिन्पुष्करपर्णे प्रसारितवान्। यस्मादियं मृत्तिका प्रसारितातस्मात्पृथिवीनाम संपन्नम्।

Analysis -The earth looks expanded and it is broad. The word-explanation can be accepted from √प्रथ् because the earth does look expanded even to the common man's eyes. It might have been the same in case of ancient man who must have used the name initially.

22) **प्रैष -** a type of direction or invitation in Vedic rituals. प्र + √इष् – to invite

तेषाँ सोमँ राजानं यश आर्च्छत्। तन्न्यकामयत। तेनापाक्रामत्। तेनं प्रलायमचरत्। तं देवाः प्रैषैः प्रैषमैच्छन्। तत्प्रैषाणां **प्रैष**त्वम्। 2/2/8/5

भ.अथदेवाः प्रैषैः तं प्रैषं प्रेषितुं प्राप्तुमैच्छन्होतायक्षत् इत्याद्याः प्रैषाः प्रैषणसाधनत्वात्प्रैषाः।

सा. ततो देवाः होता यक्षत् इत्यादिभिः प्रैषमन्त्रैः प्रैषं प्रकृष्टं सोमस्यान्वेषणमैच्छन्। ततः प्रैष्यत एभिरिति व्युत्पत्त्या मन्त्राणां प्रैषनाम संपन्नम्।

Analysis -The gods could obtain or invite सोम with the help of this invitation named प्रैष.

23) **भूमि** - the earth. √भू - to be, to become

अभूद्वा इदमिति। तद्भूम्यै **भूमि**त्वम्। 1/1/3/7

सा. ततः संतुष्ट इदं स्थावरजंगमभूतं वस्त्वभूदित्युवाच। ततो भवतीति व्युत्पत्या भूमिनाम संपन्नम्।

Analysis - In the evolution of the universe, the earth came into being and hence called भूमि.

24) **मनुष्य** – man, human. √मन्- to think, ponder over

स पि॒तॄन्थ्सृ॒ष्ट्वाऽमंनस्यत्। तद॑नु म॒नुष्या॑नंसृजत। तन्म॑नु॒ष्या॑णां **मनुष्यु॒**त्वम्। 2/3/8/3

भ. अथ पितॄन् सृष्ट्वा अस्मिन्नवसरे अमनस्यत्मन आत्मन ऐच्छत्। मनस्वी बभूवेति वा। किमिदानीं सृजेयमिति मनसि कृतवान्। तस्मात्तदानीं जाता मनुष्याः मन्यमानस्यापत्यत्वात्मनुष्याः।

सा. स प्रजापतिः पितृसृष्टेरूर्ध्वं किमिदानीमन्यत्सृजामीत्योवममस्यत्सृष्टिविषयं मनोऽकरोत्। तन्मनोऽनुसृत्य मनुष्यानसृजत। यस्यान्मनोनुसारेणोत्पन्नास्तस्मात्तन्मनुष्यनाम संपन्नम्।

Analysis - In the cosmogonical process, the creator pondered over and then created the humankind. It can be also said that the humans themselves have a unique capacity to think deeply. Thus in both ways the etymology stands perfectly acceptable.

25) **महाव्रत**– A type of one-day Vedic sacrifice. √वृत् 1 AP – to be, to exist

प्रजापतिः प्रजास्सृष्ट्वा वृत्तोऽशयत्। तं देवा भूतानाँ रसं तेजस्संभृत्य। तेनैनमभिषज्यन्। महानववर्तीति। तन्**महाव्रत**स्यमहाव्रतत्वम्। महद्व्रतमिति। तन्महाव्रतस्य महाव्रतत्वम्। महतोव्रतमिति। तन्महाव्रतस्य महाव्रतत्वम्। 1/2/6/1

भ. अथ देवास्तं तथविधं एनं प्रजापतिं भूतानां पृथिव्यादीनां रसं सारभूतं तेजः सम्भृत्य तेनाभिषज्यन्भिषजितवन्तः श्रमनिवृत्तिं कृतवन्तः। उक्तवन्तश्चतदानीं देवा अयमिदानीं प्रजापतिः महानववर्तिमहान्सम्पन्न इति। प्रजापतेरतिमहत्त्वहेतुत्वात्महत् इदं व्रतं कर्म इति महाव्रतम्। महत इति।महतः प्रजापतेरभ्युदयसाधनं व्रतं कर्म इति महाव्रतम्।

सा. यदिदं रसरूपं तेजस्तदिदं महाव्रताख्येविद्यमानं हविः। तथा सति महानववर्तिष्टावनेन कर्मणेति व्युत्पत्त्या तस्यकर्मणो महाव्रतनाम संपन्नम्। यद्वा महतः कर्मणोऽस्यमहाफलहेतुत्वेन महत्वाच्चतद्व्रतमिति तद्व्युत्पत्तिः। अथवा महतः प्रजापतेरौषधरूपत्वान्महतोव्रतमिति व्युत्पत्तिः।

Analysis -The gods performed a ritual to make प्रजापति rejuvenated and he became rejuvenated. So the ritual proved to be important. Hence it is named महाव्रत.

26) **रेवती** - Name of a constellation. √रु 2 AP, – to make a sound

रेवत्यामरवन्त।(1/5/2/9)

भ. युद्धभूमेरुत्थाय यस्यां अरवन्त सिंहनादमकुर्वन्तस्माद्रेवती।
सा.यस्मिन्नक्षत्रेदेवाअरवन्तासुर भीतिकरं शब्दमकुर्वंस्तस्य रेवतीतिनाम।

Analysis -One can understand with the help of commentaries that in a battle, the gods and demons made sounds under this constellation and hence it is named so. However, we also find this word in the Vedic संहिताs in the sense of prosperous. In that case, the word can be derived from nouns रै or रयि meaning the wealth and accordingly from the root रा - to give.

27) **रोदसी** – the pair of heaven and earth. √रुद् 2PP- to lament, roar.

सा पृथिव्यंभवत्।.... सा द्यौरंभवत्। यदरोदीत्। तद्नयों **रोद्**स्त्वम्।)2/2/9/4)

भ. यस्मात्प्रजापतिररोदीत् तेन च रोदनेन द्यावापृथिव्यौ उत्पन्नौ। तस्माद्रोदश्शब्दाभिधेयत्वं तयोस्संपन्नम्।

Analysis -The pair of heaven and earth is known by this epithet commonly in the Vedas. This account informs the reader that the heaven and earth were created from the lamentation of प्रजापति.

28) **रोहिणी** - Name of a constellation. √रुह् 1PP – to ascend, climb.

सा तर्त ऊ॒र्ध्वारोहत्। सा रोहि॒ण्यभवत्। तद्रोहि॒ण्यै **रोहिणि॒**त्वम्। (1/1/10/6)

भ. अथ सा विराट् तत ऊर्ध्वारोहत्। ततः प्रभृति सा रोहिणी अविपन्ना। तस्माद्रोहिणी विराङग्नेर्योनिः तत्राधानं प्रतिष्ठित्यै भवति।

सा. सा च भागरहिता ततो देशादूर्ध्वा भूत्वा दिवमारोहत्। आरुह्य च रोहिणीनक्षत्ररूपाऽभूत्। रोहतीति व्युत्पत्या रोहिणी नाम संपन्नम्।

Analysis -The constellation-name is derived from this verbal root to emphasize its capacity to make one to climb all possible peaks of prosperity. Moreover, the root associates itself with the noun without any extra or artificial efforts. The word is explained twice in different contexts. This can be accepted even by the modern etymological view.

29) **वारवन्तीय** – Name of a सामन्. √वृ वारय् (Causal)– to ward off, prevent

A) सोऽश्वो॒ वारो॑भू॒त्वा परा॑ङैत्।तं वा॑रवन्तीये॑नावारयत। तद्वार॒व॒न्तीय॑स्य**वारवन्तीय॒**त्वम्। 1/1/8/3

भ. वारवन्तीयेन साम्ना अवारयत न्यवर्तयत। तत्तस्मात् वारवन्तीयत्वं साम्नः।

सा. तं वारमश्वं पलायमानं वारवन्तीयेन साम्ना प्रजापतिर्निवारयामास। निवारणहेतुत्वात्तस्य वारवन्तीयं नाम संपन्नम्।

B) यदवारयन्। तद्वारवन्तीयंस्य**वारवन्ती**यत्वम्। 1/5/12/1

भ . यत्यस्माच्चावाक्पतनादादित्यं अवारयन्निवारितवन्तो देवाः, तद्वारवन्तीयस्य सामविशेषस्यवारवन्तीयत्वम्।

सा. यस्माच्छन्दःस्वादित्यं स्थपयित्वा तस्याधःपातं निवारितवन्तस्तस्मात्तेषुच्छन्दः सुगातव्यस्य सामविशेषस्य वारवन्तीयं नाम संपन्नम्।

Analysis -The gods prevented a horse from running away or prevented the sun from falling down with the help of this सामन् and so it is known like this. The second component is a possessive suffix indicating the ability of the सामन् to prevent unwanted events. Sometimes one word is explained more than once through different stories. It is one of such words.

30) **विघन** – A type of sacrifice. वि + हन् –to destroy, kill

सोऽनपचाय्यमान एतं विघनमपश्यत्। तमाहरत्। तेनायजत। तेनैवासां तँ सँस्तुम्भं व्यहन्। यद्व्यहन्। तद्विघनस्य **विघन**त्वम्। 2/7/18/1

भ.पुरा कश्चिद्राज्यं कुर्वन्तमिद्रंमरुत्संज्ञकाः स्वकीयाः प्रजाः करप्रदानेन पूजां नाकुर्वन्। सोऽयमपूज्यमान इन्द्रस्तत्परिहारायैतं विघनाख्यं क्रतुविशेषमेकाहं निश्चित्य

तदनुष्ठानेनासां प्रजानां तं संस्तम्भं स्तम्भनरूपं प्रतिकूल्याचरणंव्यहन्विहतं कृतवान्। यद्यस्मात्कारणादनेन कर्मणा विहतवान् ,तस्माद्विहन्त्यनेनेति व्युत्पत्त्या कर्मणो विघननाम संपन्नम्। (विघनाख्यः कश्चिदेकाहविशेष उच्यते।)

Analysis - इन्द्र prevented or destroyed the adverse behavior of his certain subjects with the help of a sacrifice named विघन.

31) **विचिकित्सा** – Uncertainty, inquiry. वि +√ चित् 1 UP – to discern.

यद्वराटादुदमृष्ट। तस्माद्वराटेकेशा न संन्ति। तदग्नौप्रागृह्णत्। तद्व्यचिकिथ्सत्। जुहवानीमाहौषमिति।त**द्विचिकिथ्साये** जन्म। 2/1/2/2

भ. सः रराटात्ललाटात्। स्वेदम् उदमृष्टउन्मृष्टवान्। तस्माद्यस्यदक्षिणतः पार्श्वात्केशा उन्मृष्टाः ऊर्ध्वं उदवमृज्यते तां ज्येष्ठलक्ष्मीं श्रेष्ठलक्षणां प्राजापत्यामित्याहुः। प्रागृह्णत् अग्नेरुपरि होतुं अग्निना सहितमधारयत्। व्यचिकित्सयत्विचारितवान्जुहवानी मा हौषमिति। ततः प्रभृति विचिकित्सा जाता।

सा. प्रजापतिना तदुत्पन्नं घृतं होतुं हस्ते गृहीत्वा स्वेदजलस्यापवित्रत्व संदेहेन होमं कुर्यां नवेत्येवं व्यचिकित्सत्संदेहं कृतवान्। विविधस्य केतनस्य ज्ञानस्येच्छा विचिकित्सा। कोटिद्वयात्मकः संशय इत्यर्थः। तस्याश्च विचिकित्सायास्तदा जन्म संपन्नम्।

Analysis -प्रजापति had ghee as an offering material with some impurity. So he was uncertain about offering it and thus the emotion

of doubt came into being. Hence the term is derived from root वि +√ चित्.

32) **शतभिषक्** - Name of a constellation. भिषज् / अभि + √सज् 1PP- to adhere, plaster, to cure (in this case)

यच्छ्तमभिषज्यन्। **तच्छ्तभिषक्।** 1/5/2/9

भ. यस्माद्देवाः शतं बहूनात्मीयान् अभिषज्यन् क्षताद्यपनोदनायय अचिकित्सन्त तस्मात् शतभिषक्।

सा. यस्मिन्नक्षत्रेऽसुरकृतं प्रहाराणां शतं देवा अभिषज्यन्ननायासेन चिकित्सितवन्तस्तस्य शतभिषगिति नाम।

Analysis -The gods could cure hundreds of wounded under in this constellation and hence the name. It is curious to observe here that the verbal root deriving this noun does not actually mean to cure and hence we have to consider the noun भिषज् possessing that sense.

33) शमि – Name of a tree (Prosopis Spicigera / Mimosa Suma). √शम् –to pacify.

प्रजापतिरग्निमसृजत। सोऽबिभेत्प्रमाधक्ष्यतीति। शम्याऽशमयत्। तच्छम्यै **शमि**त्वम्। 1/1/3/11

भ. स प्रजापतिः अबिभेत् अग्निर्मां प्रधक्ष्यतीति शम्यां तां दाह्यत्वेन दत्त्वा अग्निम् अशमयत्। शमित्वम्।

सा. प्रजापतिरग्निं सृष्ट्वा माममयमग्निं धक्ष्यतीति भीतः शमीशाखया ज्वालामशमयत्। शमयत्यनेनेति व्युत्पत्या शमीति नाम संपन्नम्।

Analysis - प्रजापति pacified fire with the help of this tree and so the name is justified.

60) **शर्करा**– pebble, crystal. √कृ 8UP – to make, do

ताँ शर्कराभिरभिदृँहत् । शं वै नोऽभूदिति। तच्छर्कराणाँ **शर्करत्वम्**। 1/1/3/7

भ. शं कुर्वन्तीति शर्करा।

सा. शुष्यन्तीं तां भूमिं स प्रजापतिः शर्कराभिः क्षुद्रपाषाणैर्दृढीचकार। कृत्वाचनोऽस्माकं शं सुखमभूदित्युवाच। तस्मात्कारणाच्छं सुखं कृतमाभिरिति व्युत्पत्या शर्करेति नाम संपन्नम्।

Analysis - प्रजापति created शम् or bliss with the help of pebbles. So they are the makers of bliss and therefore obtained the name.

61) **श्रविष्ठा** – Name of a constellation. √श्रु 5 UP– to hear

यदश्रुणोत्। **तच्छ्रविष्ठाः**। 1/5/2/8

भ. यस्मादियं देवेभ्यः अश्रुणोत् उक्तं शृणोति स्वविधेयभूताऽतिष्ठत् तस्मात् श्रविष्ठा।

सा.यस्मिन्नक्षत्रेदेवैरुक्तमधिक्षेपमसुरसंघोऽशृणोत्तस्यश्रविष्ठा इति नाम।

Analysis - The demons heard the remarks of the gods under this constellation and so the name is derived from this particular root.

62) **श्रायन्तीय** - Name of a सामन्.√श्रि 1UP- to rest on, to resort.

तस्या वाचोऽवपादादबिभयुः। तमेतेषु सप्तसु छन्दस्स्वश्रयन्। यदश्रयन्। तच्छ्रायन्तीयस्य श्रायन्तीयत्वम्। (1/5/12/1)

भ. तस्य इन्द्रस्य अवाचोऽवपादात् अधः पतनात् अबिभयुः कदाचिदयमवाक्पतेदिति देवा भीतिं गताः। अथ तमेतेषु गायत्र्यादिषु सप्तसु छन्दस्सु अश्रयन् स्थापितवन्तः सप्तछन्दांस्याश्रयमकुर्वन् साम्नि। तत् तस्मात्तदाधारस्य सामविशेषस्य श्रायन्तीयत्वम्।

सा. यस्माद्देवाश्छन्दांस्याश्रितवन्तस्तस्मात्तेषु च्छन्दसुगीयमानस्य सामविशेषस्य श्रायन्तीयं नाम संपन्नम्।

Analysis - The gods made falling इन्द्र to rest on the Vedic meters and the meters take resort to a सामन्. Therefore it is named so.

63) **श्रोणा**– Constellation named श्रवणा. √श्रोण् / श्लोण् 1PP- to accumulate

यदश्लोणत्। तच्छ्रोणाः। 1/5/2/8)

भ. यस्मादियमसुरशरीरेषु अश्लोणत्, श्लोणृ संघाते।

सा. श्रोणेतिधातुः संघवाची। यस्मिन्नक्षत्रे प्रहारसंघोऽसुरष्वभूत्तस्य श्रोणेति नाम।

Analysis - An attack was accumulated for the demons under this constellation, therefore the constellation is named so by the author. It is popularly known as श्रवणा.

64) **समिध्**– a fuel-stick. सम् आ √धा 3 UP– to put together

अग्निर्रबिभेत्।.....स एताँ **समिधं**मपश्यत्। तामाऽधत्त। ततो वा अग्नावाहुतयोऽध्रियन्त। यदेनँसमयच्छत्। तथ्समिधस्समित्त्वम्। 2/1/3/6-7

भ. आहुतयो मां अत्येष्यन्ति अतिक्रम्य गमिष्यन्ति, मयि न प्रतिष्ठास्यन्तीति भीतोऽभूदग्निः। एतां समिधं दृष्ट्वा तामात्मन्यधत्त, ततोऽग्नावाहुतयोऽध्रियन्त नैनमत्यगमन्। यदित्यादि समिधोऽर्थं विवृणोति- यस्मादियमग्निं समयच्छत् नियच्छति संयदाहुतिकं कुर्वाण इन्धे, तस्मा**त्समित्**।

सा. तया समिधा नियमिता आहुतयोऽग्नावेवावस्थिताः। तस्मान्कारणादाहुतयो यथाऽतिलङ्घ्य नान्यत्र गच्छन्ति तथैनमग्निं समर्थं कृत्वा समिदियं नियतवती। तस्मात्समयच्छत्समगच्छदिति व्युत्पत्त्या समिन्नाम संपन्नम्।

Analysis - God अग्नि was worried that the fuel-sticks would go away from him and so he put all those together in himself. The author has derived the word from सम् आ √धा. However it can be logically derived from root सम् + इध् –to kindle, as it is the first and most frequent use of

fuel-sticks in Vedic sacrifices. Thus philology-wise this etymology can not be accepted.

65) **सामन्** - the mantras from सामवेद. सम् आ + √नी 1 PP – to bring together.

साम्ना समानयन्। तथ्साम्नस्साम्नत्वम्। 2/2/8/7

भ. सामनहेतुत्वात्सामानि। साम सान्त्वने।

सा. ततः सामगानसामर्थ्येन तं सोमं समानयन्। समानीयतेऽनेनेति व्युत्पत्त्या सामनाम संपन्नम्।

Analysis - Explanation of term is offered differently in the tradition. However there is no unanimous opinion thereby. Here the author derives it from सम् आ + √नी because सोम was brought together with its help.

66) **सुश्रवन्**– Adjective used for पलाश tree in the sense of noble-hearer. √श्रु 5 UP– to hear.

देवा वै ब्रह्मन्नवदन्त। तत्पर्ण उपाशृणोत्। **सुश्रवा** वै नाम। 1/1/3/11

सा.देवाः कदाचिदेकान्ते पलाशवृक्षच्छायायामुपविश्य परस्मिन्ब्रह्मणि संवादं कृतवन्तः। तत्सर्वं समीपेस्थितः पलाशवृक्षोऽशृणोत्। शोभनं वस्तुश्रुतवानिति व्युत्पत्या सुश्रवा इति नाम संपन्नम्।

Analysis - This epithet is entirely based on the context in which the tree is said to overhear the

divine discussion of the gods about knowledge. So it became knowledgible.

67) **सूर्य**– the sun. √वीर् 10 AP – to be powerful.

तं देवा अंब्रुवन्। सुवीर्यो मर्या यथा गोपायत इति। तथ्सूर्यस्य **सूर्य**त्वम्। 2/2/10/4

भ. अयमिन्द्र इदानीमस्मान् गोपायते रक्षितुमर्हति हरसा युक्तः। यथा मर्या सुवीर्यः। मरीचिभिस्सूर्यः। सूर्यमेव सुवीर्यमब्रुवन् देवाः तस्यैव सुवीर्यत्वात्तदीयहरस्संक्रमणात्। स एव भूत्वा रक्ष त्वमस्मानिति विवक्षितम्। यस्मात् सूर्यं सुवीर्यमब्रुवन्।

सा. दुष्टशिक्षणक्षमेण सौर्यतेजसा शिष्टपरिपालनक्षमेण चान्द्रतेजसा च युक्तमिन्द्रं दृष्ट्वा देवाः परस्परमिदमब्रुवन्। हे ,अपर्यामरणरहिताः देवाः शोभनवीर्योपेतोऽयमिन्द्रोऽस्मान्यथा गोपायते सम्यग्रक्षितुं प्रभवतीत्यर्थः। ततः सुवीर्यशब्दाक्षरसादृश्यात् सूर्यनाम संपन्नम्।

Analysis - The word सूर्य is explained by the author as सुवीर्य. It means someone who possesses power. One can see that letter वी is dropped here to create the word सूर्य. We may think that such cases might have motivated यास्क to form rule number 7 in Nir.

68) **संगव** – a group. सम् + √गम् 1PP– to move together

मित्रस्य **संगवः**।..... तस्मात्तर्हि पशवस्समायन्ति। (1/5/3/1)

भ. तस्मात् तर्हि तस्मिन् काले पशवस्समायन्ति दिगन्तेषु चरित्वा व्रजं समागच्छन्ति तस्मात्सङ्गत्वमिति।

Analysis - The animals move or go together in a group and hence called संगव.

69) **संसृप्** – A type of offering material. सम् + √सृप् 1 PP- to creep together

वरुणस्य सुषुवाणस्य दशधेन्द्रियं वीर्यं पराऽपतत्। तथ्सँसृद्भिरनु समसर्पत्। त**थ्सँसृपाँ** सँसृत्त्वम्।)1/8/1/1)

भ. वरुणस्य सुषुवाणस्य सवने ईश्वरीभूतस्य इन्द्रियं वीर्यं च दशधा भूत्वा पराऽपतत् अस्मादपाक्रान्तमभूत्। अथ तत् इन्द्रियादि संसृद्भिः हविर्विशेषैः आग्नेयमष्टाकपालं निर्वपति हिरण्यं दक्षिणा इत्यादिभिः वरुणः अनुसमसर्पत् अनुसृत्य संप्राप्तवान् तस्मादेषां **संसृपां** संसृत्त्वं संप्राप्तिहेतुत्वात्।

Analysis - वरुण's power fell down in many portions and it was made to come together with this offering material.

2. Acceptable to Comparative Philology[12]

Some word-explanations found in the T.Br.. stand compatible to the comparative

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[12]The books referred to Myrhofer: 1956 and Singh: 1952 and Varma: 1953 unless mentioned specifically.

philological ideas. They can be enlisted as follows-

1) **अर्यमा** – अर्यम्णो वा एतन्नक्षत्रम्।यत्पूर्वे फल्गुनी। अर्यमेति तमाहुर्यो ददाति। 1/1/2/9

Analysis - T.Br.. does not really explain it from any root with similarity of letters. It is based on the traditional idea of deity अर्यमा being a god of giving. Singh connects it to root रा – to give.

In other languages, *airyaman* (Awestan) 'hospitably connected'. *ērmān* (Modern Persian) 'guest'.

2) **अर्वत्/अर्वन्** – यच्छ्वयदरुरासीत्।तस्मादर्वानाम। 3/9/21/2

Analysis - A horse, courser as per T.Br.. It is also acceptable on following comparison -

aurva-, *aurvant* (Awestan), er (Indo-Eur.) – 'to be set in motion', *érsēi* (Greek) – 'he may rush'. So the idea of ऋ-अर्– to go is acceptable even on this basis.

3) **अश्व** - horse.

Analysis - *aswa* (Primitive Indian handed down to us by Mitanni, Nuzi and other sources). *aspō* (Awestan). *asa* (Old Persian) – all these terms show the association with Vedic term. We can also see - *ek̆u̯o* (Indo-Eur.), *equus* (Latin) used for a speedy horse.

4) **असुर**– mighty (older Vedic), demon (later Vedic)

सतान्तः कृष्णश्श्यावोऽभवत्। तस्मात्तान्तः कृष्णश्श्यावो भवति। तस्यासुरेवाजीवत्। तेनासुनाऽ**सुरान**सृजत। तदसुराणामसुरत्वम्। 2/3/8/2.

Analysis - The author has explained the word असुर from असु which means life spirit.

We can also see - *ahurō* (Awestan) 'lord', *Aura Mazdā* (Old Persian). Neisser connects it with *ahū* (Awestan) – 'lord'. Walde traces it to *ans* (Indo-Eur.) – 'to be favourable'. Thus T.Br.. explanation stands compatible.

5) **आप्री**– A group of Vedic mantras.

आप्रीभिंराप्नुवन्। तदाप्रीणामाप्रित्वम्। 2/2/8/6

Analysis - This term has been already discussed in the first category at number 10.

Additionally we can see that it stands compatible with following - *āfrī* (Awestan) f. 'blessing'. *prī* (Indo-Eur.) to have willingly, *priyati* (Old Bulgarian) to be favourable.

6) **इन्द्र** – Name of one of the most important gods in Vedic pantheon.

कश्च नास्मिन्वा इदमिंन्द्रियं प्रत्यंस्थादितिं। त**दिन्द्रं**स्येन्द्रत्वम्। 2/2/10/4

Analysis - T.Br.. associates it with the term इन्द्रिय and it can be seen elsewhere too.

Indar (Primitive Indian, Mitanni). *Indra*- (Awestan) Name of *Daēva* – all these terms show the association with Vedic term.

7) **इष्टि/एष्टि**– A Vedic ritual.

A) तमिष्टिंभिरन्वैच्छन् । तमिष्टिंभिरन्वंविन्दन्। तदिष्टीनामिष्टित्वम्। एष्टंयो ह वै नामं। ता **इष्टंय** इत्याचंक्षते परोक्षेंण। 1/5/9/2

B) प्रजापंतिरश्वमेधमंसृजत। सोंऽस्माथ्सृष्टोपाक्रामत्। तं यंज्ञक्रतुभिरन्वैच्छत्। तं यंज्ञक्रतुभिर्नान्वंविन्दत्। तमिष्टिंभिरन्वैच्छत्। तमिष्टिंभिरन्वंविन्दत्। तदि**ष्टीनामिष्टित्व**म्। (3/9/13/1)

Analysis - This term has been already discussed in the first category at number 11.

Additionally, it can be associated with *ĭšṭí* (Awestan) – flourishing, prosperity, wealth.

8) **चन्द्रमस्**– The moon.

सोऽमन्यत। किं किं वा अकरमिति। स चन्द्रं म आहरेति प्रालपत्। त**च्चन्द्रमं**सश्चन्द्रमस्त्वम्। 2/2/10/3)

Analysis - T.Br.. explains it like - चन्द्र + म (मह्यम्) –shine for me. This is an interesting word-play to justify the name चन्द्रमस् where चन्द्र means the glow. However, this etymology can not be completely acceptable as per comparative philology.

We can see the term explained as follows- From चन्द्रः and माः. माः is moon or month. मास् (Ved.), *māh* (Awestan) and (Old Persian). *qand* (Indo-Eur.) – 'to shine', *candeo* (Latin) – 'I shine', *mēns* – 'moon, month'. So the complete term indicates brilliant moon.

9) **चित्रा**– Name of a constellation.

चित्रानक्षत्त्रं भवति। चित्रं वा एतत्कर्म। यदश्वमेधस्समृद्ध्यै...। 3/8/2/1

Analysis – चित्र means wonderful or with multiple forms. The ritual अश्वमेध possesses multiple forms and so it should commence on

चित्रा - constellation. Thus a play with words चित्र and चित्रा can be observed here. It shows the deep belief of Vedic people in the magical relation between similar ideas or words.

We can see - *čiÞrō* (Awestan) visible, *qu̯ēi* (Indo-Eur.) – 'to watch'. *tēréo* (Greek) – 'to observe'.

10) **देव**– bright, god.

A) दुह एव प्रजा। दिवा वै नोऽभूदिति। तद्देवानां **देव**त्वम्। देववानेव भवति। एतद्वा अहोरात्राणां जन्म । 2/2/9/9

B) तस्मै मनुष्यान्थ्ससृजानाय। दिवा देवत्राऽभवत्। तदनु देवानसृजत। तद्देवानां **देव**त्वम्। (2/3/8/3)

Analysis - The word देव is explained from √दिव् which means a day or light. Thus it means someone bright and hence gods.

It can be also compared with – *daēvō* (Awestan) m. older meaning god, later demon. *deus* – god (Latin).

11) **पृथिवी -** the earth.

स पृथिवीमध आर्च्छत्। तस्या उपहत्योदमज्जत्। तत्पुष्करपर्णेऽप्रथयत्। यदप्रथयत्। तत्पृथिव्यै **पृथिवि**त्वम्। 1/1/3/6-7

Analysis - This term has been already discussed in the first category.

However, it stands compatible with the following - *pərᵊÞɯī* (Awestan) – ‘surface of the earth, the broad earth’ and *platús* (Greek), *platùs* (Lithuanian) – ‘broad’.

12) **भूमि**– the earth.

अभूद्वा इदमिति। तद्भूम्यै **भूमि**त्वम्। (1/1/3/7).

Analysis - This term has been already discussed in the first category at number 23.

It is similar to *būmī* f. (Awestan) and (Old Persian) – the earth.

3. Reflecting riulistic or mythological aspects

Being a thorough ritual-text, we find some ritualstic or mythological ideas incorporated to justify some etymologies. Many terms in this category are the proper nouns of the rituals or constellations etc. Some of those are discussed under the first category. However,

some of them do not come under the root-based etymologies. They are as follows-

1) **अश्वयुज्**– Name of a constellation.

अश्वयुजोरयुञ्जत। 1/5/2/8

Analysis - It literally means harness of a horse. However, the T.Br.. explains it as name of the time when the gods yoked their horses and so can be justified.

2) **आप्य** – A form of deity अग्नि.

अग्निस्सर्वा देवता इति। सोऽङ्गारेणापः। अभ्यपातयत्।........ततस्त्रितोऽजायत। यद्द्भ्योऽजायन्त। तदाप्यानां**माप्य**त्वम्। 3/2/8/10-11

Analysis – आप्य represents one form of sacred fire, namely त्रित आप्य. Present etymology consists of a legend about the origin of त्रित आप्य. Deity अग्नि fell towards the waters through the burning coals. As a result, he transformed into three forms. Because he became born from the waters he is called आप्य.

3) **उक्थ**– Certain stanzas which are recited in a ritual.

उक्थैरुदस्थापयन्। तदुक्थानामुक्थत्वम्। 2/2/8/7

Analysis - It is a subpart of शस्त्रs. So it is logically derived from √वच् – to speak. However, here T.Br.. has explained with उत् √स्था –to stand up, rise. According to the legend, these stanzas made the सोम to rise and named so.

4) **कौशिक -** Another name used for चात्वाल.

अथ यथ्सुवर्णरजताभ्यां कुशीभ्यां परिगृहीत आसीत् । साऽस्य **कौशिक**ता। 1/5/10/2

Analysis - There is a particular pit in a sacrificial area towards the north-east of the altar. That pit is commonly identified as चात्वाल. However, it is mentioned here as कौशिक because it is surrounded by sticks of gold and silver.

5) **क्रीडिन्** – player, adjective used for मरुत्s.

इन्द्रो वृत्रँ हत्वा। क ... इदं वेदिष्युतीति। तेऽब्रुवन्मरुतो वरं वृणामहै। अथ वयं वेदाम। अस्मभ्यमेव प्रथमँ हविर्निरुप्याता इति। त एनमध्यक्रीडन्। तत्क्रीडिनां**क्रीडि**त्वम्। 1/6/7/5

Analysis - This word and its explanation can even belong to the first category. However, here the mythological aspect is more prominent.

In order to help इन्द्र, the मरुत्s played on the top of वृत्र in order to know if he was dead or alive and thus became known as क्रीडिन्.

6) **चतुर्होतृ** – A group of Vedic mantras. √हु - to offer a libation

ब्रह्मवादिनो वदन्ति। किं चतुर्होतृणां होतृत्वमिति। यद्देवेषु चतुर्धाहोतारः। तेनचतुर्होतारः। तस्माच्चतुर्होतार उच्यन्ते। तच्चतुर्होतृणां **चतुर्होतृत्वम्**। 2/3/1/1

Analysis - This term has been already discussed in the first category at number 13. However, the magico-religious explanation is also important in this case. The author imagined that this group of mantras is effective in invoking the gods because all the four priests or invokers form this group.

7) **छन्दस् -** Vedic metre, Vedic mantras.

तेऽब्रुवन्। यो वै नश्श्रेष्ठोऽभूत्। तमवधिष्म। पुनरिमँ सुवामहा इति। तं छन्दोभिरसुवन्त। तच्छन्दसां **छन्दुत्वम्**। 2/2/8/7

Analysis - According to this idea, सोम can be extracted again with the help of Vedic mantras or metres. Therefore they have the prominence.

8) **ज्येष्ठघ्नी -** Name of a constellation.

ज्ये॒ष्ठमे॑षामवधि॒ष्मेति॑। त**ज्ज्ये॑ष्ठ॒घ्नी**। 1/5/2/5

Analysis - The gods decided to slay the eldest amongst demons under this constellation. The word displays this idea clearly through the two components and so the name is justified in this way too.

9) **पितृ** – Father, forefathers, ancestors.

सोऽसु॑रान्थ्सृ॒ष्ट्वा पि॒तेवा॑मन्यत। तदनु॑ पि॒तॄन॑सृजत। तत्पि॑तृ॒णां **पि॑तृ॒**त्वम्। 2/3/8/2

Analysis - This forms a part of creation process. The creator created the gods and the demons. After creating the demons, he considered himself a father. Being a father, immediately he created the पितृs and that is why they are known as पितृs.

10) **पितृयज्ञ** - A ritual meant for the forefathers.

अथ॒र्तव॑ः पि॒तर॑ः प्र॒जाप॑तिं पि॒तर॑ं पितृय॒ज्ञेना॑यजन्त।... प्र॒जाप॑तिं पि॒तर॑ं पितृय॒ज्ञेना॑यजन्त। तत् पितृय॒ज्ञस्य॑ पितृयज्ञ॒त्वम्। 1/4/10/8

Analysis - A ritual is performed to appease forefathers and it is named पितृयज्ञ. This etymology explains that the seasons in the form of fathers sacrificed for प्रजापति, the first

father or creator. Therefore this ritual is named so.

11) **प्रोष्ठपदा-** Name of a constellation.

प्रोष्ठपदेषूदयच्छन्त। 1/5/2/9

Analysis - The gods raised their foot or stepped ahead in the battle against the demons under this constellation. Therefore it obtained this name.

12) **मूलबर्हणी** - Name of a constellation.

मूलमेषामवृक्षामेति। **तन्मूलबर्हणी।** 1/5/2/8

Analysis - In the battle against the demons the gods decided to destroy the roots (मूल) of the demons under this constellation. Therefore it obtained this name.

13) **वाजपेय -** Name of a well-known Vedic ritual.

वाज+पेय –strength in the form of drink

य एवं विद्वान् वाजपेयेन यजते।......तं वा एतं वाजपेय इत्याहुः। वाजाप्यो वा एषः। वाजँ ह्येतेन देवा ऐप्सन्न्। सोमो वै वाजपेयः। यो वै सोमं वाजपेयं वेद। 1/3/2/3

Analysis - The name of the ritual undoubtedly indicates its relation with a special strength due to the first component. However, it is the

second verbal component which T.Br.. has explained with verb आप् and not with the apparent verb पा-पिब्– to drink. The reason is the अर्थवाद which narrats that the gods desired to obtain power with the help of this rite. Thus the author has reflected his respect towards the ritual even through the etymology. It shows the tendency of Vedic people to believe in the existence of magical power even in the case of words.

14) **वरुणप्रघास -** Name of a well-known Vedic ritual. वरुण + प्रघास – food or offering for वरुण

अथादित्यो वरुँणँ राजानं वरुणप्रघासैरयजत। स एतं लोकमजयत्।......... यदादित्यो वरुँणँ राजानं वरुणप्रघासैरयजत। तद्वरुणप्रघासानां **वरुणप्रघास**त्वम्। 1/4/10/5

Analysis – It is a comparitively straight etymology informing us that प्रघास or the offering is meant for deity वरुण in this rite. So the rite is known by this name.

15) **साकमेध -** Name of a well-known Vedic ritual.

अथ सोमो राजा छन्दाँसि साकमेधैरयजत। स एतं लोकमजयत्।......... यथ्सोमश्च राजा छन्दाँसि च सुमैधन्त। तथ्साकमेधानाँ **साकमेध**त्वम्। 1/4/10/8

Analysis - King सोम sacrificed the metres with this ritual. It was a special incidence when these two great entities came together. So the name साकमेध celebrates the togetherness of King सोम and the metres.

16) **स्वाहाकार -** a ritualistic utterance.

तं वागभ्यवदज्जुहुधीति। सोऽब्रवीत्। कस्त्वमसीति। स्वैव ते वागित्यब्रवीत्। सोऽजुहोत्स्वाहेति। त**त्स्वाहाकार**स्य जन्म। 2/1/2/3

Analysis - स्वाहा is a known ritualistic utterence and can not be translated literally. The author associates it with the sacrificial speech of प्रजापति. After knowing his own sacrificial speech प्रजापति offered the libation with this utterance स्वाहा. Thus the etymology becomes a tool to understand the logic of ritualistic people behind it.

4. Popular and miscellaneous etymologies

Some word-explanations manifest popular notions and customs prevalent in the contemporary society. It helps a reader to understand the social and cultural layers of Vedic society.

Some other etymologies may be called miscellaneous. They are following –

1) **सुवर्ण** – metal with auspicious colour or gold, दुर्वर्ण - other metals than gold

सोऽसुरानसृजत। तदस्याप्रियमासीत्। तद्दुर्वर्णं हिरण्यमभवत्। **तद्दुर्वर्णस्य हिरण्यस्य** जन्म। स देवानसृजत। तदस्य प्रियमासीत्। त**त्सुवर्णं हिरण्य**मभवत्। तत्सुवर्णस्य हिरण्यस्य जन्म। 2/2/4/24-25

Analysis - This myth explains origin of gold with the name सुवर्ण. It also explains the distinction between gold and other metals called दुर्वर्ण. Vedic people identified gold with the sun and deity अग्नि due to its brilliance. Hence it was considered sacrificial and so was regarded highly. The etymology unfolds that such auspicious metal was originated from the favourite portion of the gods. On the contrary, dull metals came into existence from the

creation of the demons, which was disliked by the creator. So the popular idea about gold and other non-gold metals is reflected here.

2) **हृदय** – heart. हृत्– an utterance

स वाचस्पते हृदिति व्याहरत्। तस्मात्पुत्रो **हृदयम्**। तस्मादस्माल्लोकादमुं लोकं नाभिकामयन्ते। पुत्रो हि हृदयम्। 2/2/7/41

Analysis - This account equates a son to one's heart. It explains the significance of a son in Indian society. The author not only calls the son close to one's heart but metaphorically the son himself is the heart.

3) **पर्ण** – A leaf, name of a tree (Brutea Frondosa).

A) तृतीयस्ययामितो दिवि सोम आसीत् ।तस्य .... पर्णमच्छिद्यत। तत्पर्णोऽभवत्। तत्पर्णस्य **पर्ण**त्वम् ।)1/1/3/10)

B) तृतीयस्यामितो दिवि सोम आसीत्। तं गायत्र्याऽहरत्। तस्य पर्णमच्छिद्यत। तत्पर्णोऽभवत्। तत्पर्णस्य पर्णत्वम्। 3/2/1/1

Analysis - The tree named पलाश came into being from a leaf of the divine सोम-plant. Since a leaf or पर्ण was behind its creation, it is known

as पर्ण. Thus here, one noun forms basis of the same noun used in a different sense.

5. In comparison to other ब्राह्मण-texts

It is important to examine the thinking process of authors of other ब्राह्मण-texts in comparison to that of the author of T.Br.. In order to undertake this task, following etymologies of common words need to be studied. Naturally, only those ब्राह्मण-texts are quoted which have offered etymologies of words common to T.Br.. One can see that sometimes similar ideas and sometimes different ideas are put forward by the authors.

1) **अश्व** – This term has been discussed according to T.Br.. in the first category at number 7. It is derived there from root अश् meaning to eat or to occupy.

SBr 13.1.2.7 - ... वायुर्वै देवानामाशिष्ठः। जवमेवास्मिन् दधाति। तस्मादश्वः पशूनामाशिष्ठः।

Analysis - Here the horse is equated with वायु. Both are called आशिष्ठ, the fastest from आशु -

quick. It is imagined that deity inserts speed in the horse.

2) **आप्री** - This term has been discussed according to T.Br.. in the first category at number 10. It is derived from √आप् –to obtain.

SBr 11.8.3.5– "... तम् (पशुम्) एताभिराप्रीभिराप्रीणात् तद्यदेनमेताभिराप्रीभिराप्रीणात्।" explains it from आ+√प्री –to appease.

Analysis - So though usage of आप्री stanzas is same, the roots imagined by both authorities are different.

3) **इन्द्र** - This term has been discussed according to T.Br.. in the second category at number 6.

SBr 6.1.1.22 – "स योऽयं मध्ये प्राणः। एष एवेन्द्रस्तानैषप्राणान्मध्यत इन्द्रियेणैन्द्धततस्मादिन्ध। इन्धो ह वै तमिन्द्र इत्याचक्षते परोक्षं परोक्षकामाः हि देवाः।"

Analysis -This etymology is based on root इध्- इन्ध् –to energize. इन्द्र energized the breath with the organs. Thus the two authorities differ here.

4) **चित्रा** - This term has been discussed according to T.Br.. in the second category at number 9. T.Br.. derived it with the meanings varied or with multiple forms.

SBr 1.1.2.11 “ते ह देवाः समेत्योचुश्चित्रं वा अभूय य इयतः सपत्नान् वधिष्येति तच्चित्रायाश्चित्रात्वम्।”

Analysis -Even the other author has explained it similarly by using the word चित्र in the sense of wonderful.

5) **देव** – This term has been discussed according to T.Br.. in the second category at number 10. T.Br.. has explained it from word दिव् –day or light.

SBr 11.1.6.7– “...स आस्येन देवानसृजत। ते देवा दिवमभिपद्यासृज्यन्त । तद्देवानां देवत्वं यद्दिवमभिपद्यासृज्यन्त।”

Analysis -The other author too has derived it from दिव् –light or heaven.

6) **नक्षत्र** – This term has been discussed according to T.Br.. in the first category at number 15 with 2 explanations. The second explanation is based on the word क्षत्र meaning strength.

SBr 2.1.2.18.– ते ह देवा ऊचुः यानि वै तानि क्षत्राण्यभूवन् न वै तानि क्षत्राण्यभूवन् इति तद्वै नक्षत्राणां नक्षत्रत्वम्।

Analysis -This explanation too is based on the same idea.

7) **निविद्** – This term has been discussed according to T.Br.. in the first category at number 17 from नि+√विद् –to declare. Two more ब्राह्मण-texts put forward exactly the same idea as follows-

SBr 3.9.3.28–"... यत्र वै देवेभ्यो यज्ञोऽपाक्रामत् ... निविद्भिर्न्यवेदयन्। "

ABr 3.9. – "… तं (यज्ञं) वित्वा निविद्भिर्न्यवेदयन्यद्वित्वा निविद्भिर्न्यवेदयंस्तन्निविदां निवित्त्वम् ..."

8) **परमेष्ठिन्** –This term has been discussed according to T.Br.. in the first category at number 19 from परम् + √स्था –to be situated.

SBr 8.2.3.13 explains the same"...आपो वै प्रजापतिः परमेष्ठी। ता हि परमे स्थाने तिष्ठन्ति।..." by stating that the waters are situated in the foremost place.

9) **पर्ण** – This term has been discussed according to T.Br.. in the third category at number 3.

SBr 1.7.1.1 "... यत्र वै गायत्री सोममच्छापतत्तदस्याऽआहरन्त्याऽअपादस्ताभ्यायत्य पर्णं प्रचिच्छेद गायत्र्यै वा सोमस्य वा राज्ञस्तत्पतित्त्वा पर्णोऽभवत्तस्मात्पर्णो नाम।"

Analysis – Thus SBr too quotes the same legend of origin of पर्ण-tree from the fallen leaf of सोम-plant.

10) **पृथिवी** and **भूमि** - This term has been discussed according to T.Br.. in the first category at number 21 and 23 respectively.

SBr 6.1.3.7- "अभूद्वा ऽइयं प्रतिष्ठेति तद्भूमिरभवत् तामप्रथयत् सा पृथिव्यभवत् ।" too derive it from the same roots भू and प्रथ् respectively.

11) **हृदय** – This term has been discussed according to T.Br.. in the fourth category at number 2 from utterance हृत्. It equates the heart with a son by following a popular idea.

On the contrary, SBr 14.8.4.1delves into a deep philosophy by equating it with प्रजापति. "एष प्रजापतिर्यद् हृदयम्। .... हृ इत्येकमक्षरम्। अभिहरन्त्यस्मै

...। द इत्येकमक्षरम्। ददत्यस्मै...। यमित्येकमक्षरम्। एति स्वर्गं लोकं य एवं वेद।"

6. In comparison to यास्क's निरुक्त

The final point in present analysis would be a comparison of T.Br. etymologies with those from Nir. It would help in understanding the exact influence of T.Br. on Nir. if any –

1) **अर्यमा** – बहुरथः अर्यमा आदित्यः। अरीन् नियच्छति। (Nir. 11.23).

Analysis - This explanation describes अर्यमा as one pushing the enemies downwards. It may be looked upon as the basis for Nir. fundamental argument 4 of referring to common letters.

2) **अश्व -** यः कश्चित् अध्वानम् अश्नुवीत अश्वः स वाचनीयः। (Nir.1.13).

Analysis – This explanation is given from √अश् – to cover or occupy. This is similar to the base of all etymologies from T.Br..

3) **असुर** - असुः इति प्राणनाम। अस्तः शरीरे भवति। तेन तद्वन्तः सो देवान् असृजत तत् सुराणां सुरत्वम्। असोः

असुरान् असृजत तत् असुराणां असुरत्वम् इति विज्ञायते। (Nir. 3.8).

Analysis – Just like T.Br.., Nir. etymology is based on the idea of असु being the life spirit. However, this etymology also informs us that words सुर and असुर have become established as god and demon respectively as antonyms.

4) **इन्द्र -** इरां दृणाति इति वा। इरां ददाति इति वा। इरां दधति इति वा। इरां दारयते इति वा। इरां धारयते इति वा। (इरां -) इन्दवे द्रवति इति वा। इन्दौ रमते इति वा। इन्धे भूतानि इति वा। (Nir. 10.8).

Analysis – It has provided multiple explanations with different words like इरा, इन्दु etc as the basis with varied verbs. However, it does not match with T.Br.. explanation at all.

5) **चन्द्रमस्** - चायन् द्रमति। चन्द्रः माता। चान्द्रं मानम् अस्य इति वा। चन्द्रः चन्दतेः कान्तिकर्मणः। चन्दनम् इत्यपि अस्य भवति। चारु द्रमति। चिरं द्रमति। चम्रवा पूर्वम्। चारु रुचेः विपरीतस्य। तस्य एषा भवति। (Nir.11.5).

Analysis - The basic idea of brightness and beauty is assumed by both T.Br.. and Nir. However, structurally, no explanation from Nir. is influenced by T.Br..

6) **देवः** – देवः दानात् वा दीपनात् वा द्योतनात् वा। द्युस्थानो भवति इति वा। यो देवः सा देवता। (Nir. 7.15)

देवानाम्– देवनकर्मणाम् (Nir. 14.13).

Analysis – Both the etymologies reflect the same concept of god being glorious.

7) **नक्षत्रम्**– नक्षत्राणि नक्षतेः गतिकर्मणः । (Nir. 3.20).

Analysis – This explanation is almost similar to the first etymology of this term offered by T. Br.

8) **पिता** – पाता वा पालयिता वा जनयिता । (Nir.4.21).

Analysis – Though meaningful this does not show much association with T.Br. etymology of word पितृ.

8) **पृथिवी** – प्रथनात् पृथिवी इति आहुः। (Nir. 1.13).

Analysis – All texts studied for present analysis are unanimous in this particular explanation.

9) **मनुष्य** – मत्वा कर्माणि सीव्यन्ति। मनस्यमानेन सृष्टाः। मनस्यतिः पुनः मनस्वीभावे। मनोः अपत्यम्। मनुष्यः वा। (Nir. 3.7).

Analysis - Both T.Br. and Nir. have given importance to the thinking capacity of humans by adhering to root मन् –to think.

10) **साम –** साम संमितम् ऋचा । अस्यतेर्वा। ऋचा समं मेने इति नैदानाः । (Nir.7.12)

Analysis – These are totally different derivations than the one provided by T.Br.. The roots assumed here are सम्+√मा – to measure, √अस् – to throw, √मन् – to think.

11) **सूर्य–** सूर्यः सर्तेर्वा। सुवतेर्वा। स्वीर्यतेर्वा। (Nir. 12.15).

Analysis - Roots mentioned hereby सृ, सू and ईर्य् are completely different than the one √वीर् assuemed by T.Br..

CHAPTER IV

CONCLUSION

After examining various aspects of etymological activities from T. Br. And other texts, following conclusions can be put forward-

1. Majority of Br. etymologies, belong to the first category of derivation from a verbal root. Thus यास्क must have obtained a great support for Nir.'s most famous argument 'नामानि आख्यातजानि'. Moreover, due to semantic relation between the nouns and roots, a strong foundation for 'अर्थनित्यः परीक्षेत' has also come into being.
2. Some of them are compound words with a noun joined to a verb. However, neither the Br. nor the Nir. derive the complete word. It is usually restricted to explaining the verbal part of it. It is noteworthy here that यास्क has not included this category of compound-words in the examples accompanying the rules. He could have done this on his own to implement

his last rule describing the explanation of तद्धित-समासs rather than following the forerunners.

3. In all texts, some words are explained more than once. In such cases, sometimes the roots offered are same however, situations or reasons justifying the description have changed. Secondly, same words are explained with more than one root.

4. The third, fourth and fifth categories from Brāhmaṇa etymologies follow quite a different route than the निरुक्त method. Considering the number of etymologies fitting in these classes, it is quite clear that the predecessors of Nirukta-practitioners were more open-minded. They were not adamant about explaining every noun only from the verbal roots.

5. The words which are common to all Br. can be seen differently explained. In such examples, the difference occurs due to different अर्थवादs.

6. Other than the first four founding principles, a few other rules can be observed in the T.Br.. etymologies.

7. Word-explanations providing basis for development of myths noticeably show the belief of Vedic Indians in magico-religious aspect of life.

8. Certain words are explained in both Br. and Nir. When we judge them against each other, they differ from each other with a few exceptions. However, one can accept it by considering the different conditions to which the words belonged to. Also यास्क's adamancy about root-based etymologies plays a major role in that. Nonetheless all texts throw light on the methods used for word-explanations in different layers of Vedic time.

9. Authors of Br. and Nir. use certain word-signs to mark word-explanations. Though यास्क quotes some etymologies from Brāhmaṇa-texts intermittently he has invented his own word-signs. Thus there is a stylistic difference.

10. Comparison of Vedic words with words from other ancient languages indicates that the humankind possesses similar thought-processes. Though humans are separated due to region, language etc. they form a common community. Even in the ancient times, without any strong communication system, their expressions were similar.

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